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REMNANTS

OF THE

LATER SYRIAC VERSIONS OF THE BIBLE

IN TWO PARTS

PART I: OF NEW TESTAMENT

(Sixth Century Version)

PART II: OF OLD TESTAMENT

(Seventh Century Version)

~ 338 ~

REMNANTS

OF THE

LATER SYRIAC VERSIONS OF THE BIBLE

IN TWO PARTS

PART I: NEW TESTAMENT

THE FOUR MINOR CATHOLIC EPISTLES

IN THE ORIGINAL PHILOXENIAN VERSION, OF THE SIXTH CENTURY

AND

THE HISTORY OF THE WOMAN TAKEN IN ADULTERY

(ST. JOHN VII. 53—VIII. 12)

PART II: OLD TESTAMENT

EXTRACTS (HITHERTO INEDITED) FROM THE SYRO-HEXAPLAR VERSION, OF THE SEVENTH CENTURY, AFTER THE GREEK OF THE LXX.

GENESIS: LEVITICUS: 1 AND 2 CHRONICLES: NEHEMIAH

EDITED,

WITH INTRODUCTIONS, NOTES, AND RECONSTRUCTED GREEK TEXT

BY

JOHN GWYNN, D.D. (Dubl.), HON. D.C.L. (Oxon.)

REGIUS PROFESSOR OF DIVINITY IN THE UNIVERSITY OF DUBLIN.

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GENERAL PREFACE

THE contents of this Volume are by no means homogeneous. Under the comprehensive head of "*Remnants*" it includes portions of the Old Testament and of the New: the former being excerpts merely; the latter, complete Epistles: the former belonging indisputably to the seventh century; the latter, to be assigned rather to the sixth: of the former it merely exhibits the text preserved in a single manuscript; of the latter, it offers a critical edition based on an ample *Apparatus* of authorities.

Thus the two Parts into which it is divided have hardly anything in common, save what the Title expresses,—that both belong to the later Syriac Versions of the Bible, and that of the Versions to which they severally belong neither has reached us in a complete form.

In Part I, I present a thoroughly revised text of the Four shorter Catholic Epistles, which are not found in the Peshitta, but of which this anonymous Version is, and has for nearly three centuries been, included in the printed editions of the Syriac New Testament. And in the Introduction I have set forth the grounds on which I claim for it that it belongs to the Philoxenian New Testament of A.D. 508.

Part II consists of Extracts from the Version of the Old Testament, after the Hexaplar Greek text of the Septuagint, which is known to have been made between A.D. 613 and 619. They are all (except the first two) taken from the Books of Chronicles and of Nehemiah. None of these extracts,—in fact, no portion of the Syro-Hexaplar text of these Books—has hitherto been published.

To have placed these Old Testament Extracts before the New Testament Epistles would have been a more obvious arrangement.

But I have preferred to follow the order of priority in date as between the Versions, and to treat the work of the Sixth Century as Part I, and that of the Seventh, as Part II.

The History of the Woman taken in Adultery (St. Joh. vii. 53–viii. 12) I have subjoined to the other New Testament writings, —in two distinct recensions. Of these, though the one usually printed (assigned to one Paul as translator) is probably of the seventh century, the other has come to us from a sixth-century source, through a sixth-century translator. It therefore properly belongs to Part I, and I have not thought it worth while to separate from it the later but better known recension.

REMNANTS OF THE LATER SYRIAC VERSIONS OF THE BIBLE.

PART I.

THE FOUR MINOR CATHOLIC EPISTLES.

THE HISTORY OF THE WOMAN TAKEN IN ADULTERY.

This edition is limited to 150 copies

THE FOUR MINOR CATHOLIC EPISTLES

IN THE SYRIAC OF THE ORIGINAL

PHILOXENIAN VERSION

MADE IN THE SIXTH CENTURY BY POLYCARPUS THE CHOREPISCOPUS

2 PETER: 2 AND 3 JOHN: JUDE

AND

THE HISTORY OF THE WOMAN TAKEN IN ADULTERY

(ST. JOHN VII. 53—VIII. 12)

IN TWO RECENSIONS (SIXTH AND SEVENTH CENTURIES)

A REVISED TEXT

EDITED, WITH INTRODUCTION AND ANNOTATED RECONSTRUCTION OF THE UNDERLYING GREEK TEXT,

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1909.

ACKNOWLEDGMENTS

In the task of collecting and verifying the materials for this edition of the Four Minor Catholic Epistles in Syriac, I have benefited by the counsel and assistance of many other workers in the field of Semitic and Biblical studies.

Of these, two of the most eminent are no longer within reach of the expression of my gratitude, Professor William Wright and Professor R. L. Bensly.—From the former I obtained from time to time much information and guidance when I first entered on the examination of the Syriac MSS available for my purposes, especially those of the British Museum Library, to which his great *Catalogue* supplies the key.—The latter generously and unasked communicated to me his notes of two of the principal texts of my list of authorities (Codd. 9 and 14); and afterwards, while on his homeward journey in 1893 from his memorable sojourn on Mount Sinai, within the last month of his life, contributed a valuable and unlooked-for addition to that list, by sending me a full collation of a text from one (Cod. 18) of the Syriac MSS, found and catalogued by Mrs. Lewis, of the Library of the Sinaitic Convent of St. Catherine.

For a second unexpected accession to my authorities, from the same Library—the unique copy (no. 154 of Mrs. Gibson's *Catalogue*) of an Arabic Version made from the Syriac text of these Epistles, I am indebted to one of Prof. Bensly's companions in that sojourn, Mr. (now Professor) F. C. Burkitt, who on his return voluntarily sent me ample memoranda of the textual evidence yielded by that Version as representing its Syriac basis, and who has ever since been a helpful adviser in the course of my work.

To the two ladies, Mrs. Lewis and Mrs. Gibson, who have done such inestimable service to Biblical literature by their researches, especially among the treasures of the Sinaitic Library, I desire to offer my thanks for their kindness in sending me several Numbers of their *Studia Sinaitica*, from which I have gathered much knowledge not elsewhere attainable, of value in my investigations.

To Dr. Rendel Harris I am under very special obligations, for access to three important MSS brought by him from the East. From one of

these (Cod. 20) he was so good as to photograph for me the needful pages. The other two (Cod. 19 and the Harklensian Cod. γ) he kindly placed in my hands for collation.

My acknowledgments are also due to the Rev. Professor W. Emery Barnes, for his ever-ready responses to the applications for information and advice which I have repeatedly had occasion to make to him. Also to the Rev. Dr. J. B. Mayor, for useful suggestions and corrections affecting my Greek Text and Notes attached to it.

To the Rev. G. H. Gwilliam, B.D., Editor of the Peshitta Gospels, I desire to repeat my thanks, already offered elsewhere, for making me acquainted with the remarkable MS which in his List of Authorities, as in mine, is noted as Cod. 12.

I have also to thank the Rev. Professor D. S. Margoliouth, and Mr. A. F. Cowley (Sub-Librarian of Bodley's Library), for many kind offices,—the latter especially for the pains he was so good as to take in tracing out for me the history of the MS (Cod. 8) from which the text of these Epistles was first printed.

In this First Part of my work, and yet more frequently in the Second, I have had frequent occasion to consult the Rev. George Margoliouth, of the Oriental Book and MSS. Department, British Museum, and I owe much to his wide and exact knowledge, and his unfailing kindness.

I have also to acknowledge with cordial thanks the material services rendered me by members of my own University.—The Rev. Dr. H. J. Lawlor, Professor of Ecclesiastical History, has recollated for me with minute care the texts of the above-mentioned Codd. 9 and 14, and also of Codd. 15 and 16.—The Rev. A. Edward Johnston, formerly Principal of the Church Missionary Society's College, Allahabad, has made for my use a full and exact examination of the Arabic Version, comparing it point by point with the Syriac.—From the Rev. Arthur A. Luce, now Tutor and Assistant Chaplain of St. Columba's College, I have received invaluable assistance throughout, in every part of my labours; not only in re-collating MSS, but in careful reading of all the proof sheets, and in correcting errors of omission or inadvertence, and ambiguities or inaccuracies of expression. Without his aid, I should have been ill able to bring my task to a satisfactory completion. If (as I hope) the book as produced is found to reach a high standard of correctness, the credit is largely due to his painstaking diligence, quickness of eye, and sound scholarship.

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ADDENDA ET CORRIGENDA.

Page 1 (under 7): *for* xiv, *read* xv.

2 (under 11): *dele* Gospels.

3, line 4: *for* Lawler, *read* Lawlor.

4, line 12: *for* A, *read* II.

10 (notes), line 6: *for* 3 writes, *read* 3 5 write.

12 (notes), line 18: *after* hkl, *add* *.

14 (notes), line 1: *dele* arb.

19 (text), line 3: *write* ܩܕܫ (with *ribbui*).

19 (notes), line 16: *for* 13 (*after* 11), *write* 13*.

20 (notes), line 17: *after* 13 18 19, *insert* (11, 13, final ـه).

25 (notes), line 7: *correct* as in Suppl. N. on 2 Joh. 10, p. 121.

26 (text), line 1: *add* final ܐ to ܚܕ.

30 (notes), line 6: *dele* arb, and *correct* as in Suppl. N. on 3 Joh. 12, p. 127.

31 (notes), line 9: *after* 1 2, *insert* 6.

32 (notes), line 6: *after* edd, *insert* (exc. L).

34 (notes), line 14: *after* 8, *insert* (corr.).

35 (notes), line 3: *for* (similarly hkl), *read* (hkl *om.*).

37 (notes), line 3: *for* ܡܟܡܢܘܢ, *write* ܡܟܡܢܘܢ.

38, line 5: *for* (9), *write* (9, omitting the rest).

46, line 26: *dele* and translated.

57 (notes), line 7: *for* (some), *read* (m).

57 (notes), line 18: *after* authority, *insert* except hkl as regards (*a*).

Pages 58 to 61: see p. 104, note * for omissions in these pages.

Page 58 (notes), line 12: *after* lat, *insert vg.*

59 (notes), line 15: *after* lat, *insert vg.*

61 (notes), line 12: *dele* arb.

62 (notes), line 5: *after* lat, *insert* (correction as in Suppl. N. on 2 Pet. ii. 4, p. 104).

Page 62 (notes), line 9: *for* καί (2), *write* καί (3).

62 (notes), lines 13, 14: *place* (8) *before* S *in* 13, and *dele in* 14.

63 (notes), line 5: *for* A *write* A*.

63 (notes), line 8: *for* א A*, *write* א* A.

64 (notes), line 23: *before* sing., *insert* gen.

65 (notes), line 6: *dele* So *before* א* B, and *ins.* om *after* eth.

66 (notes), line 8: *after* mss., *ins.* hkl.

73 (heading): *for* ΙΟΑΝΝΟΥ, *write* ΙΩΑΝΝΟΥ.

74 (notes), lines 13, 14: *dele* hkl *in* 13, and *ins. bef.* lat *in* 14.

75 (notes), line 22: *ins.* οὐκ *before* ἐβουλήθην (*for* ἠβουλ.) and *before* ἤθελον.

78 (notes), lines 4 and 6: (correct as in Suppl. N. on Jud. 5, p. 130, note †).

81 (text), line 2: for αὐτῶν, write ἑαυτῶν (see p. 140, on Jud. 16).

81 (notes), line 25: *dele* gr.

82 (notes), line 3: *for* D *write* P.

83 (notes), lines 26 and 27: (correct as in Suppl. N. on Jud. 25, p. 137).

90 (notes), line 3: *dele* in hkl.

96, line 10: *dele* 5, and *for* nine, *write* ten.

98, line 37: *before* ὁλο- *insert* καί.

101, line 15: *for* ii. 9, *write* i. 19.

109, line 12: *for* ܒܥܐ, *write* ܒܨܐ.

110, line 12: *for* γελῶτα *write* γέλωτα.

115, line 15: *for* ܐ *write* ܠ *bis.*

121, line 16: *for* 1 alone, write 1 and 20.

121, line 34: *for* 12 read 18.

130, line 18: in ܟܬܒܐ *insert* ܒ *before* ܐ.

132, line 34: in ܒܥܐ *write* ܒ *for* ܒ.

133, line 3: *for* from noun to participle, *read* from absol. to emphat.

143, line 30: *after* ܟܪ, *insert* ܐ ܡܥܠܐ (as 1).

INTRODUCTION TO PART I.

INTRODUCTION

Section I.—*The Peshitta New Testament first printed.*

1. The Syriac Version of the Four Minor Catholic Epistles,—the Second of St. Peter, the Second and Third of St. John, and that of St. Jude—of which a revised text is here offered, has for more than two centuries and a half been included in all printed editions of the Syriac New Testament. But from the earlier editions it is lacking. When the *Editio Princeps* was published in 1555,* Widmanstad, the editor, was obliged to call attention to the fact of the absence from his volume, not only of a few passages here and there,† but of five whole Books,—the Revelation and these Four Epistles. For this omission he apologizes in such terms as to imply that he believed it to be due to the imperfection of the manuscript whence he derived his text,—a copy which the Jacobite Patriarch of Antioch‡ had sent to Europe from Mardin in Mesopotamia by the hands of a priest named Moses, with the object of having it printed.§ Widmanstad must therefore have been unaware that the Canon of the current Syriac New Testament—the Peshitta—was, in respect of these Books, deficient according to the standard of the Greek and Latin Churches.

* The history of this Edition is to be gathered from the *Dedicatio* prefixed to it by the editor, and from his subjoined *Epistola*. In these he gives some account of his life and studies. He was born in 1506 or 1507, and died not long after the issue of his work.

† Of these the most considerable is the *Historia Adulterae* (St. Joh. vii. 53—viii. 12), for which see pp. 39 *et sqq.*, and pp. 85 *et sqq.*, *infr.*

‡ Probably Ignatius XVII, or his successor. The dates of these Patriarchs in the sixteenth century are not clearly ascertained. They all have for many centuries assumed the name Ignatius.

§ "Reliquae Sanctorum Petri Ioannis et Iudae epistolae, unà cum Apocalypsi, etsi extent apud Syros, tamen in exemplaribus quae sequuti sumus defuerunt." Widmanstad, fo. *BB*, 1*r*°. The MS brought by Moses was written at Mosul, but its date is not recorded. The seat of the Jacobite Patriarch was, and still is, Deir Zaferan, a monastery near Mardin.

2. This deficiency, as regards the Four Epistles, had been noted as early as the sixth century by the Greek traveller Cosmas (known as Indicopleustes),* and has since been abundantly verified by the concurring evidence of the earlier Peshitta manuscripts, all of which, like the Mardin copy, give only three Catholic Epistles (James, 1 Peter, 1 John). Whatever may be the age of the Peshitta New Testament,—whether its literary structure, and its Canon, were of gradual growth or due to a definitive act at a more or less determinable date,—it is agreed by all that never, from the time when it first attained acceptance as the Syriac Authorized Version, did it include the Books which (after the Mardin manuscript) the *Editio Princeps* omits. Moses, however, assured Widmanstad that all the missing portions of the sacred text were extant in Syriac, and undertook to bring back copies of them from the East, whither he was about to return.† This undertaking was not fulfilled; he appears to have proved untrustworthy, to have left Europe under a cloud of suspicion, and never to have resumed communications with the West.

3. Nor was it through any Jacobite agency, nor from Mesopotamia, that the Syriac text of these Four Epistles first reached Europe, and found its way into our printed Syriac New Testaments: it came from the Lebanon, and is due to the Maronite Church.

This Church indeed had already, before the time of Widmanstad and his edition, become the medium through which the Syriac Scriptures were first introduced to European scholars. It had submitted itself to the Roman See as early as the time of the Fourth Lateran Council (1211); and at the Fifth (1513) its Patriarch was represented by three of his priests. From one of these, the learned Teseo Ambrogio of Pavia acquired a knowledge of Syriac, being thus the first European to study that tongue; and he was also the first to possess a Syriac manuscript—a copy of the Gospels and the Psalter, obtained no doubt from his teacher. This Teseo, though he never succeeded in printing more than a few fragments of the Gospel text in Syriac, yet was an important agent in bringing about its ultimate publication; for in his latter years (in 1529) he instructed Widmanstad, the future

* *Topographia Christ.*, lib. vii. 292.

† "Moses noster Meredinaeus .... ex Mesopotamia favente Deo reversus .... reliquas SSS. Petri Ioannis et Iudae Epistolas cum Apocalypsi quae ad perfectionem Novi Testamenti nobis defuerunt .... adportabit." Widm., fo. *KK.* 3.

editor of the first Syriac New Testament—then a youthful student of Biblical literature—in the elements of that language, and entrusted to him his Syriac Gospels, charging him to commit it in due time to the Church of Christ.*

It was not, however, till after the lapse of more than five and twenty years (Teseo having died in the interval), that Widmanstad was enabled to fulfil the charge thus laid upon him. But his Syriac New Testament of 1555 more than fulfilled it. That edition, though Teseo's Maronite manuscript of the Gospels was used for reference by its editor, presents (as above stated) a completer text—not the Gospels merely, but the entire Peshitta New Testament as exhibited in the Mardin manuscript. And to the Patriarch who sent that manuscript to Europe in order to have it printed for the use of his people, and to Widmanstad who carried out its publication, belong the honour of having enriched Biblical literature by the *Editio Princeps* of the New Testament as read in all the Churches, Jacobite, Maronite, and Nestorian alike, whose Vulgate Bible was the Peshitta.

Section II.—*The extra-Peshitta Epistles.*

1. Thus, though it was from the Jacobite Church of Mesopotamia that the New Testament in the Peshitta Version first came complete into the hands of Western scholars in the middle of the sixteenth century, the way had been prepared for its publication by a series of causes, ultimately due to the action some forty years earlier (in the time of the Fifth Lateran Council) of the Maronite Church of the Lebanon. And it is noteworthy that from the same Maronite Church—apparently at or soon after the close of the same century—came the first copy that is known to have reached Europe of the supplement to the Peshitta text with which this Introduction deals—the Four Epistles which the Peshitta omits.

2. Nicolas Serarius, a learned Jesuit of Mainz, in his *Prolegomena*

* "Obtestatus ut quo me beneficio tum complecteretur, id olim apud Ecclesiam Iesu Christi collocarem." Widmanstad, *ut supr.*—Some account of this Teseo Ambrogio is to be found in Tiraboschi, *Letteratura Italiana*, vol. viii, pt. iii; and in his own *Introductio in Chaldaicam Linguam*, &c.,—a rare book, published in 1539, which contains the short passages from the Gospel text above mentioned. He was born in 1469, and died in 1540.

Biblica (1612), informs us that a copy of these Epistles in Syriac had been brought to Rome by some Maronites, and thence to Mainz ; * where it was translated into Latin by Balthasar Etzel, Professor of Hebrew in the Jesuit College of that city. This translation Serarius prints at the end of his *Commentary* on the New Testament (1612).† What became of this copy is unknown ; but his Latin, which is very literal, is still reckoned among the authorities for the Syriac text of these Epistles, and agrees in the main, though not without variations, with other copies which have since become accessible,—especially late copies of Maronite origin.

3. The publication of the actual Syriac text followed after no long interval. A copy of the Acts and all seven Catholic Epistles in Syriac, presented to the Bodleian Library in 1611, by Paul Pindar, British Consul at Aleppo, attracted the notice of Edward Pococke, of Corpus Christi College, Oxford, from his early youth an eager student of the Semitic tongues. From it he derived the text of his edition, the *Editio Princeps* of our Four Epistles, which he published at Leiden in 1630.‡ To this work he was stimulated by the example and in it he was aided by the services of Louis De Dieu, of Leiden, who in 1627 had published there a Syriac text of the Apocalypse. The two volumes, De Dieu's and Pococke's, issued from the same press, are exactly uniform in shape and arrangement ; taken together they supply the Books of the New Testament Canon which are not in the Peshitta, so as to enable the student to read the whole of it in Syriac.

4. It only remained to put the parts together in due order, and exhibit the Syriac New Testament as a whole. This was done by Gabriel Sionita, a Maronite, who edited the Syriac text of the great Paris Polyglot published by Le Jay in 1645, in which our Four Epistles and the Revelation appear each in its place as in the Bibles of Western Christendom : and so likewise in the better known and more con-

* Serarius, writing at Mainz, says of the parts of the N.T. that were lacking in Widmanstad's edition, "nunc a Maronitis Romam et inde huc perlata habentur, scil., 2 Petr., 2 et 3 Joann., Jud., et Apocalypsis." (*Prolegg. Bibl.*, p. 80.)

† See below, Sect. xiv, "*Versions*"; also p. 4.

‡ For the Bodleian MS (our Cod. 8), and the *Editio Princeps*, see below (Sect. xii, "*Manuscripts*"; xiii, "*Editions*," and pp. 1, 4). For Edward Pococke (1604—1691), see his *Life* by Dr. T. Wells, prefixed to his collected *Works* (1740). He was Lecturer in Arabic (1640), and afterwards Professor of Hebrew (1649), in the University of Oxford.

veniently arranged London Polyglot, commonly called Walton's, which followed twelve years later.*

It is not to be assumed that (as some have supposed) Sionita merely inserted into his text, in their places, the Epistles and Apocalypse as edited by Pococke and De Dieu. A careful comparison of his texts with theirs leads to a contrary conclusion. Of the Apocalypse this is not the place to treat :† as regards the Epistles, the *Apparatus* attached to the text of the present edition shows clearly that Sionita has given them from an independent manuscript, better (on the whole) than Pococke's. It appears, moreover, that Thorndike, who edited the Syriac for Walton, was content to reproduce Sionita's text of them, with very few (apparently casual) deviations. The only addition made to the Syriac New Testament in Walton's volume, is that of the *Historia Adulterae*,‡ which the Peshitta omits, and no edition before Walton's supplies.

The whole of the supplementary matter then introduced into these great Polyglot Bibles has ever since held its ground, and is included in every edition of the Syriac New Testament since issued. Yet its two main components — the Four Epistles and the Apocalypse — differ widely in point of congruity with the main text to which they have thus been attached. No one could possibly mistake the Apocalypse of De Dieu's text for a part of the Peshitta—its differences of diction and method lie on the surface, and in point of fact it has never been found in any manuscript associated with any Book of the Peshitta. But it may well be doubted whether these Four Epistles, if they had been first published as they appear in the Polyglots, arranged as in the Greek New Testament in their places as four of the series of Seven Catholic Epistles, would have been challenged by critics as the work of a later age. If the manuscript whence Widmanstad printed his *Editio Princeps* had been one of those which (as our Codd. 11 and 12) exhibit them so placed, it is not improbable that they would have passed for a long time, perhaps to the present day, as an integral part of the Peshitta New Testament. The translator's idiom is pure ; he has shown himself a skilful continuator by successfully maintaining the

* See below, Sect. XIII, "*Editions*;" also p. 4.

† See for it Appendix III, *infr.*, p. 154.

‡ See note † to p. xvii, *supr.*; also Postscript, p. lxxi, *infr.*

manner and linguistic usage of the Peshitta, of which he must have been a diligent student.

Section III.—*Date and Authorship of our Version of the extra-Peshitta Epistles.*

We are thus led to enter on the inquiry, In what age, and by whom, was this translation made?

1. The major limit of its age may be unhesitatingly fixed. It is a production of the Monophysite Church. Of the manuscripts which exhibit it not one is Nestorian. It cannot, therefore, claim to be coeval with the Peshitta, the "Authorized Version" of all Syriac-speaking Christendom,—of Nestorian and Jacobite alike, presumably prior to the earlier of the schisms in which those names arose. It belongs, therefore, to a period later than that of the Council of Ephesus (431), later probably than that of Chalcedon (451).

The evidence of Cosmas (above referred to) may be supposed to bring the limit yet lower down, into the sixth century, to which his work belongs. Yet his statement is not to be pressed so far. It testifies to the general and public Syriac use in receiving but three Catholic Epistles; it merely tells us what we know on other testimony, that none but those three were contained in the Syriac Vulgate, and it does not exclude the possible existence in his time (though unknown to him, and perhaps not widely known nor ever generally accepted) of a Syriac translation of the other four.

2. Later, thus, than the Peshitta, where does it stand in order of time relative to the other extant Syriac New Testament, the Harklensian?

Here we are on firm ground, for concerning the Harklensian our information is at first hand, full and precise. The official colophon subscribed by the translator to most copies of it, including the oldest, states that it was made at Alexandria, A.Gr. 925 (A.D. 614), by one Thomas, otherwise known as "of Harkel," Jacobite Bishop of Mabug (Hierapolis). It includes all the Books of the New Testament (with the doubtful exception of the Apocalypse), our Four Epistles with the rest, each in its place among the Seven, as in the Greek.—Two complete copies of it,* and many portions of it (especially of the Gospels) have

* See *infr.*, p. 146. The copies above noted as complete are the α and β there described. The former has, however, lost by mutilation a few leaves at the end.

been preserved. Its character (as a translation which has attained a singular degree of accuracy by sacrificing propriety of idiom as well as literary quality) is such that it lends itself readily to critical comparison. And we shall have advanced a step towards fixing the age of our Version, if we can satisfy ourselves whether it, or the text of the same Four as given in the Harklensian, is the earlier.

The question thus raised has been confidently answered by White, the editor of the Harklensian.* He lays it down as certain that our Version is later—not only than the Harklensian, but also—than the time of Bar-Salibi, who (writing in the middle of the twelfth century) in his *Commentaries* on the Acts and Epistles follows the Harklensian text of these Four Epistles, and states that they were not found in Syriac except in that Version.† This statement, however, is demonstrably erroneous; for we have tangible evidence that these Epistles in our Version, though Bar-Salibi had not met with them, were known and transcribed in and before his time. Our oldest copy of them, dated A.Gr. 1134 (A.D. 823), was in fact three hundred years old before he wrote. And an Arabic Version of them, undoubtedly based on it, is also believed to belong to the ninth century.‡ Thus the evidence of Bar-Salibi, and White's inference from it, fall together to the ground.§

Putting aside, accordingly, as inadmissible, the low date assigned by White, we return to the question above stated, Is our Version prior or posterior to the Harklensian? It cannot well be dated (as we have seen) so early as the fifth century, nor so late as the ninth. Does it belong to the eighth, or to the seventh, or to the sixth?

3. And here a fact presents itself, of cardinal importance towards the solution of our problem. Thomas of Harkel, who in his colophon

* Dr. Joseph White was Laudian Professor of Arabic (1775), afterwards Regius Professor of Hebrew (1802), in the University of Oxford. His edition (under the title *Versio Syriaca Philoxeniana*) was published at Oxford (1778—1803), in successive volumes.

† This statement White cites (in his opening note on 2 Peter, p. 43) from Pococke's *Præfatio* to the *Editio Princeps*. Pococke found it in a (still inedited) *Commentary* by Dionysius (better known as Bar-Salibi, Bishop of Amid (Diarbekr), 1166—1171, the most learned of the Jacobite divines of the twelfth century) contained in the Bodleian MS Or. 560, on the Apocalypse, Acts, and Epistles. This MS has lost many leaves; a more complete one is in the British Museum (Rich 7185).

‡ See below, Sect. XII, "*Manuscripts*," Cod. 1, p. xlii, Sect. XIV, "*Versions*"; also pp. 1, 4.

§ On this mistake, see further in Sect. VII, p. xxxii *infr.*

above referred to, appended to the several divisions of his work,* is himself the primary authority for all we know of his Version of the New Testament, expressly and with exact detail of time and place describes it as being—not a fresh translation, but rather—a revision of a previous translation, modified by comparison with one or more Greek texts. Of that earlier translation likewise he gives a particular account: it was made (he tells us) at Mabug (Hierapolis), in A.Gr. 819 (A.D. 508), "in the days" of the famous Philoxenus (or Xenaias),† his predecessor by a century as Bishop of that city. And he distinctly intimates that our Four Epistles were included in that primary version as they are in his revision of it; for at the close of the second division of his work,—the Acts followed by the Catholic Epistles (all seven), —he repeats in somewhat more precise terms the colophon as before—subjoining it in immediate sequence to the Epistle of Jude.

This Philoxenian Version, however, failed to supersede the Peshitta, and as a whole it has disappeared, itself superseded by the Harklensian—or at most surviving only in its revised form as in the Harklensian.

SECTION IV.—*Identification of it as part of the Philoxenian N.T.*

These facts have suggested the surmise that the Four Epistles of our Version may be in fact the Epistles as they stood in the original and unrevised Philoxenian—retained (while the rest was left to lapse) to supply the defect of the Peshitta where it falls short of the Greek.‡

A careful examination of the two texts will enable us to determine — (1) Whether there is between them a relation of interdependence? (2) If they are so related, which is the original work, and which the derivate?

(1) In the first place, it may be accepted as certain that the two

* See, for this colophon, White, *ut supr.*, vol. i, p. 561; ii, p. 274.

† Bishop of Mabug, 485; an active upholder of the Monophysite doctrines; banished by Justin in 518, along with the Patriarch Severus of Antioch, and many other Bishops who refused to accept the decrees of Chalcedon; died in exile (probably by violence) a few years later. See Assemani, *Biblioth. Orient.*, t. ii, pp. 19, 20.

‡ Dr. Davidson seems to have been the first to suggest this identification (*Biblical Criticism*, p. 642). From him it was adopted by Dr. Tregelles (*Dict. of Bible*, vol. iii, p. 1636); and afterwards by Dr. I. H. Hall (*Syr. Antilegomena*, p. 2, and elsewhere).

versions are not independent. Here again it is necessary to set aside the judgment of White, who has laid it down as a self-evident fact that the Harklensian Version of 2 Peter [and, by implication, of all the four] "has nothing whatever in common with the Version published by Pococke."* He gives no reasons for this decision, he alleges neither differences of diction nor divergences of substance, such as undeniably present themselves: he treats the question as one to be disposed of without argument. — In opposition to his *dictum*, it is to be emphatically affirmed that the relation between the two is so close as to compel the conclusion that one of them is founded on the other. Farther on in this *Introduction* it will be shown in detail (Sectt. x, xi) that, underneath differences and divergences which lie on the surface, there is a solid and extensive substratum of agreement, amounting to affinity—both in the language and in the matter represented by it—an affinity which can be adequately expressed only by stating that one of them is a revision of the other, rewritten throughout as regards diction and style, and altered in substance here and there into accordance with a fresh Greek text. They are not two translations made each of them direct from a different Greek text, each by a scholar independently rendering the Greek before his eyes in his own words and way. Thus the problem remaining to be solved is, whether (*a*) our Version is the Harklensian rewritten into purer Syriac after a freer method of translation?—or (*b*) the Harklensian is our Version corrected by a scholarly (not to say pedantic) hand so as to attain a servile fidelity of reproduction?—in either case with some readjustment of text after a second Greek exemplar.—Or in other words, and more briefly, the question is: Of these two Versions of the Four Epistles, ours and the Harklensian, which is the primary, and which the derivate? †

* White, *ut supr.*, p. 43. It is to be noted that in this matter Pococke, with less material to judge on, judged more sagaciously than White. In the *Commentary* of Bar-Salibi (see note † on p. xxiii *supr.*) he had found many citations from these Epistles in a version by a translator unnamed, whom he designates *Syrus alter* ["S.A."]. This version he discerned to be, though distinct from that which he edited, yet so obviously akin to it that he cites its renderings all through his notes. They are now identified as belonging to the Harklensian, which in Pococke's time was unknown: but it is strange that White, its editor 150 years later, should have failed to recognize the kinship which the earlier scholar had the acuteness to detect in the short and scattered fragments he had lighted on.

† A third alternative might be supposed: that the two Versions are related not as primary and derivate, but as two derivates from a lost primary, their common

(2) In deciding between the alternatives (*a*) and (*b*), one consideration forces itself into notice which goes far towards determining our judgment. The two alternatives do not stand before us on an equal footing of probability. Of these two Versions of the Four Epistles, one (the Harklensian) is professedly a revision of a previous one (the Philoxenian); and this fact raises a strong presumption against the theory (of alternative *a*), that it may also be the primary version from which ours was derived. For that theory would require us to suppose three successive versions, — the original Philoxenian, the Harklensian (admittedly derived by revision from it), and our Version (again by re-revision derived from the Harklensian). To postulate thus two revisions where only one is necessary and sufficient to account for the facts of the case, —and three versions where the evidence points to the existence of but two,—would be idle; and in point of fact no one has ever advanced alternative (*a*) as an hypothesis worthy of notice. I have stated it here only as logically possible, not as entitled to practical regard. Dismissing it therefore, we fall back on alternative (*b*), and accept the theory that our version is the primary whence the Harklensian is the derivate.—But, inasmuch as the author of the Harklensian presents it as a revision of the Philoxenian, the identification of our Version with the Philoxenian follows by necessary inference. Thus the surmise above indicated (p. xxiv) takes shape in the definite conclusion that the Version of the Four Epistles, into whose age and origin we are inquiring, is a part of that previous Version, the Philoxenian, on which the Harklensian was based,—surviving while the rest of it has disappeared.

(3) In confirmation of this conclusion, we shall find in the details given in the Sections (x, xi) above referred to, proof that our Version is exactly such as the Philoxenian basis of the Harklensian must have been ;—that it is a version which, if modified in its diction after the graecizing method which Thomas affected, and altered in substance here and there after a Greek text (or texts) such as he tells us he employed, would yield as result a version answering exactly to the description of the Harklensian. We are justified, accordingly, in closing the inquiry here, and accepting the solution of the question proposed which thus offers itself.

original. But (seeing that the parent of the Harklensian was admittedly the Philoxenian) this supposition would merely mean that our Version, though not the Philoxenian, is directly derived from the Philoxenian,—a theory not only baseless, but so needless that it may safely be dismissed.

And in answering the question of the age of the Version we have found moreover the answer to the question of its authorship. We have learnt not only that it is prior to the Harklensian of A.D. 614, and therefore not later than the sixth century, but that it belongs to the original Philoxenian New Testament, the Syriac Version made for Philoxenus of Mabug, in the first decade of that century.

Section V.—*The Philoxenian New Testament.*

(1) How it has chanced that the Philoxenian Version, as a whole, has passed into oblivion, we cannot tell. It never seems to have gained acceptance. Probably it was altered too much to find favour with readers who clung to the accustomed words of their familiar Peshitta, excellent as all admit it to be,—yet not altered enough to satisfy the desire of the scholarly student, who wanted to have the Syriac Scriptures brought into strict conformity with the Greek—a desire fulfilled not long after by the Harklensian. But why these Epistles have survived while the bulk of the works perished is easily understood. As above suggested, they supplied to Syriac-speaking readers and hearers what the Peshitta failed to give—the text of Epistles, short but precious as bearing the names of three holy Apostles, and widely accepted by great Greek Fathers of the Churches, not only of Antioch but of Alexandria. Writings known to form part of the New Testament as read by the "Faithful" (*M'haimne*)* of the Monophysite Church of the Copts in Egypt,† could not fail, when presented in the Syriac tongue, to be welcomed by their brother "Faithful" of the Church, Monophysite likewise, of the Syrians, the Jacobites in Mesopotamia.—How, or when, these Epistles first came to be read in Church, does not appear.

* By this title the Monophysites designated themselves, regarding the adherents of the Fourth General Council, the "Chalcedonians," as having fallen away from the Faith.—The name "Jacobite" came to be applied to the Syrian Monophysites when Jacob (usually known as "Baradaeus") had revived their Church from its collapse under the persecutions which had nearly put an end to it. He was Bishop of Edessa, 541–578. It is usual to call the Coptic Church also "Jacobite," the Coptic and the Syrian Churches being alike Monophysite, and in close communion. The Life of Baradaeus has been written by John of Ephesus (see for it Land's *Anecdota Syr.*, t. ii, pp. 249 *et sqq.*, 264 *et sqq.*).

† Not only the text of all Greek manuscripts of the N.T., but that of the Coptic Versions, includes our Epistles; and also (though not without signs of doubt) the Apocalypse.

The earliest copy of them (see above, p. xxiii, and below, p. xlii) is included in a volume of Miscellanies, not in a book for ecclesiastical use; but copies from the twelfth century down (codd. 12, 13, &c.) bear rubrics marking parts of them for Lessons,—not of the ordinary yearly course, but for special Festivals.

(2) Concerning the previous history of this Philoxenian New Testament, and especially these Epistles, the sum total of our information is brief, but definite. It is first mentioned by Moses of Agel,* a writer of the middle of the sixth century (a Monophysite), who states that one Polycarpus, whom he designates "Chorepiscopus," "translated the New Testament and David into Syriac from the Greek, for Xenaias [Philoxenus] of Mabug." This was written apparently about the year 550, when the Version spoken of was only about forty years in existence; and Moses evidently supposed it to be probably unknown to his readers. His evidence thus not merely confirms that of Thomas (above cited, p. xxiv), who wrote a generation or two later, but throws light upon it by explaining how the Version came to bear the name of Philoxenus to whose "days" Thomas assigns it; and it further gives us the name of the actual translator. It is, however, from Thomas, not merely in his colophon, but in his Version at large, that we gain our fullest and most important knowledge of its Philoxenian prototype; for in that Version we may presume that he has retained much of the general substance and leading features of the work of Polycarpus. And, moreover, in his asterisks and marginal notes (to be dealt with presently†) he has apparently preserved traces of it.—But beyond these indirect indications, and a few minute fragments of the Pauline Epistles that have casually survived,‡ our Four Epistles are the only part of the Philoxenian New Testament—with the probable exception of the Revelation §—that is now forthcoming.

(3) The earliest evidence of their existence appears (as above stated, p. xxiii) in the ninth century, in a MS volume dated A.D. 823

* See for Moses of Agel (or Aggil), Assemani, *B.O.*, t. ii, p. 82. His statement (as above) occurs in an *Epistle* prefixed to his Syriac translation of the *Glaphyra* of Cyril of Alexandria, in which he warns his readers to expect to find that Cyril's citations from the Greek Bible often differ from the Peshitta, and refers them to the more recent and exact version of Polycarpus. This is probably the version of the *Glaphyra* that is extant (though mutilated) in MS. Add. 14555 (Br. Mus.).

† In Sectt. x (*d*) and xi (*c*), *infr.*, pp. xxxvii, xl.

‡ See below, Sect. vi (*a*), p. xxx.

§ *Ib.*

(our Cod. 1); and in it they are not set apart, but associated with the three Catholic Epistles of the Peshitta—2 and 3 John subjoined to 1 John (which stands first of the Seven), 2 Peter to 1 Peter, Jude following,—with no note to mark them as belonging to a different Version. They appear also, probably within the same century, in another shape, rendered from our Syriac into Arabic,* in a copy of the Acts and Epistles, in which all the Seven stand on equal terms, in the usual order as in the Greek.—After this there is a blank in their history. No other copy of them can be dated with confidence earlier than the twelfth century,† to which three of our five oldest MSS (9, 12, 14) apparently belong. The later ones are mostly of the fifteenth century (as Codd. 11, 13, 20),—or of the sixteenth and seventeenth (as Codd. 8, 10, 15, 17), or even more recent. Cod. 1 (Add. 14623) was written in an Egyptian (Copto-Syrian) monastery; the twelfth century group, and apparently a few of the later ones (Codd. 19, 20), come from Tûr-'Abdîn (a district of Mesopotamia); the rest are mostly from the Maronite Church of the Lebanon,—except one, recent but of much importance (Cod. 18), which was probably written in the convent on Mount Sinai where it is preserved. The manuscripts also which Etzel's Latin and the Paris Polyglot text represent, though not forthcoming, are known to have been Maronite (see pp. xx *supr.*, lvii *infr.*).

Thus the materials by which is established the text of the present edition, testify to the fact that these Epistles have been preserved, read, and transcribed by Syriac-reading Christians dispersed over many regions, through many centuries.

Section VI. *Other surviving Remains of the Philoxenian.*

The question may be conveniently treated at this point, which naturally arises, whether any other portions survive of the Version to which Philoxenus gives his name and authority.

(*a*) As regards the New Testament, one or two copies of the Harklensian Gospels have been with some confidence put forward by successive critics as Philoxenian, on the ground of certain divergences

* See below, Sect. xiv (*b*).

† For the date of our Cod. 2 (Add. 14473), which may be older, see below, Sect. xii, p. xliii.

from the Harklensian manner and from the consent of most other copies, which appear in the text presented by them,—as the Florentine MS of A.D. 757 by Adler,* the Cod. Angelicus of Rome by Bernstein,†—and (more recently) an early MS (not later than 900) now at Beirût, by Dr. Isaac Hall.‡ But of none of these has the identification been, or can be, admitted as even probable; though the peculiarities noted in each of them may be due to the retention of some Philoxenian words or forms of words—just as many (probably most) Latin Vulgate MSS exhibit in their text an admixture of "Old Latin" readings. The only relics of the unrevised Philoxenian (other than our Epistles) that are to be accepted as such without doubt, are the five minute fragments, above referred to (p. xxviii), of the Pauline Epistles found by Cardinal Wiseman on the margin of his "Karkaphensian" MS, and published by him in 1828.§ They are from Rom. vi. 20, 1 Cor. i. 28, 2 Cor. vii. 13, *ib.* x. 4, Eph. vi. 2.

But the Version of the Apocalypse, of which a short account is given in Appendix III (p. 154 *infr.*), discovered and published by me in 1898, has a good claim to be reckoned Philoxenian, bearing to the Apocalypse, as published by De Dieu in 1627 (and printed in the ordinary editions of the Syriac New Testament), much the same relation as our Four Epistles bear to the Harklensian text of the same. Of this Apocalypse the only known copy forms part (along with the Four Epistles) of our Cod. 12,‖ which is the only complete Syriac New Testament MS that has reached Europe from the East. If this identification of it as Philoxenian be admitted, it follows that this MS is to be regarded as a copy of the Peshitta supplemented into conformity with the Greek canon by interpolation of these books from the Philoxenian,—or, in other words, that it preserves for us just so much of the Philoxenian as suffices to supply the defect of the Canon of the Peshitta.

(*b*) Further, our primary authority in the matter, Moses of Agel, informs us (see p. xxviii *supr.*) that besides the New Testament the Philoxenian translator extended his labours to one Book of the Old—

* *N.T. Versiones Syr.*, p. 55. † *Das heil. Evang. des Joh., Syr.*, pp. 3, 25.

‡ In *Journal of Society of Bibl. Lit. and Exeg.*, 1882. Dr. Hall issued also a phototype reproduction of two pages of this MS.

§ *Horae Syr.*, p. 178, note 11.

‖ See below, Sect. XII, p. xlv.

the Psalter, which (it is implied) he rendered from the Greek. Of this Version no fragment is known to have been preserved as a citation, nor is any trace of it identifiable now. Yet it is probable that the text of the Psalms as they appear in the existing Peshitta, may have been (in parts at least) modified somewhat into approximation to the Philoxenian text. The large use made of this Book, far beyond all other Old Testament writings, in the offices of the Church, would naturally dispose the Syriac-speaking "Faithful" to favour a Psalter based (as the Philoxenian was) on the Greek, as a means of assimilating their psalmody to that of the Greek-speaking fellow-members of their communion.—If this be so, it seems to account for the fact that in very many places the Psalter, unlike the other Books of the Peshitta Old Testament, represents the text of the LXX rather than that of the Hebrew.

Moses, as above cited, mentions no other Old Testament Book as translated by Polycarpus. But we have direct evidence that his work comprised at least one great Book of the Prophets—that of Isaiah. The great Milanese MS of the latter half of the Syro-Hexaplar Old Testament (Cod. Ambros. C. 313, *infr.*), which bears on its margin a wonderfully complete *apparatus* of the readings and renderings of the later Greek translators, exhibits also in one place (Esai. ix. 6) an alternative rendering which it definitely cites as from "the version that was translated by the care of holy Philoxenus."—Being thus assured that this Version extended to Isaiah, we are justified in following the judgment of Dr. Ceriani who accepts as Philoxenian a series (preserved in a seventh-century MS) of large fragments of Isaiah* in Syriac in a translation made from the LXX; distinct, therefore, from the Peshitta, but agreeing neither textually nor in diction with the Syro-Hexaplar.†

* These fragments (B.M., Add. 17106) have been printed in *Monumenta S. et P.*, t. v, fasc. i, by Dr. Ceriani (Milan, 1868). They are, Esai. xxviii. 3–17, xlii. 17—xlix. 18, lxvi. 11–23.

† The Syriac translation of the *Glaphyra* of Cyril of Alexandria, made by this Moses of Agel, has been mentioned above (note * to p. xxviii). To it the Syriac fragment of that treatise extant in MS. Add. 14555 presumably belongs. It is reasonable therefore to infer that the passages of Isaiah which occur in it belong likewise to the Philoxenian; for inasmuch as Moses commends that Version to his Syrian readers, he would no doubt himself borrow its renderings to represent the Prophet's words where cited by Cyril in the *Glaphyra*. See my article *Polycarpus Chorepiscopus* in *Dict. of Christian Biography*, vol. iv, p. 433.

Section VII. *The Harklensian New Testament.*

Compared with the Philoxenian New Testament, the Harklensian has not fared amiss. Many copies of the Gospels in this Version exist: two (α, β) of the whole New Testament except the Apocalypse.* Portions of the Epistles are to be found in some manuscript lectionaries. In one MS (γ) these Four Epistles alone, though of the Harklensian Version, are in a subscription† wrongly described as Philoxenian. This mistake suggests the suspicion that the two Versions, the primary and the derived, had in course of time become confused in ordinary usage, regarded perhaps as merely first and second editions of the text sanctioned by Philoxenus. Some such confusion has prevailed even among modern Biblical scholars,‡ and to it in fact the wording of Thomas's colophon naturally leads. Possibly this usage may account for the apparent misstatement of Bar-Salibi above noticed, which seems to ignore our Version, and which has so far misled White in his estimate of its age and its relation to the Harklensian.

Section VIII. *Comparative Value of the two Versions.*

We claim then that our Version, though it has reached us without a name, is properly to be designated as The Philoxenian. And we claim also that it is worthy of the care bestowed on it by the scribes to whom its preservation is due, and by the editors of later times who have included it in every edition of the Syriac New Testament, from the Paris Polyglot of 1645 to the present day. Its evidential value ranks high; it is that of a witness to the text of these Epistles as read in Greek by a scholar belonging to the Church of Edessa in the first decade of the sixth century. That text he has reproduced with such careful exactness that the textual witness borne by his work is equivalent in most respects to that of a Greek copy certainly not later in date than the fifth century,—inferior, therefore, in age to none of the Greek manuscripts available for the text of this part of the New Testament, save only the four great uncial Bibles. The points are few, scarcely one of them other than trivial, at which his render-

* See Appendix II, p. 146, *infr.* † *Ib.* See for this subscription, p. 152 *infr.*
‡ So White :—see title of his edition, given in note * to p. xxiii *supr.*

ing leaves the reader in any doubt what the Greek words were which he meant to represent. And this merit of faithfulness he has attained without sacrificing—as Thomas throughout and of set purpose has sacrificed—the propriety of the Syriac tongue. His translation is as idiomatic as the Peshitta, while it keeps closer to the Greek. Two of the Four Epistles (2 and 3 John) are simple in style and pass readily into Syriac; but the other two, often obscure in their wording, and full of unusual forms of speech, present difficulties that tax a translator's resources seriously. The Philoxenian translator has proved himself equal to the task: he has, with admirable effect, in instance after instance, conveyed by brief periphrasis the full sense of an expression—especially in the case of compound words, for which Syriac neither supplies, nor can be made to supply, an equivalent. To his success in these trials of skill and resource his Harklensian reviser has paid emphatic though silent tribute by retaining in nearly every such case of difficulty the rendering of his predecessor.

The merit of the later worker is of a different order from that of the earlier; it is critical, not literary. His work, as a witness to the text of the Greek, is more nearly equivalent to a Greek manuscript than any other existing Version can claim to be.—But at what a sacrifice of propriety of Syriac idiom, and by what a strain on the resources of Syriac vocabulary and syntax, he has secured this exactness of rendering we have already seen, and the fact is well known to all who have even cursorily examined his Version. To describe in detail his methods of translation would be out of place here;* it may suffice to say that in his rendering of the Greek of the New Testament he has systematically done just such violence to the Syriac as Aquila before him did to the Greek in forcing it into verbal conformity with the Hebrew of the Old Testament.

Yet it would be unfair to ignore the fact that now and then his alterations of the Philoxenian are neither petty nor pedantic: in some cases he has improved on it. Thus, he does well to give ܟܝܢܐ for σκήνωμα (2 Pet. i. 13) instead of ܦܓܪܐ (= σῶμα), ܢܘܗܪ̈ܐ ܕܨܒܚܐ for φώσφορος (*ib.* 20) instead of ܩܕܝܫܐ (= ἅγιος). So, again, ܡܫܬܒܩ represents τεφρῶ (ii. 6) better than ܡܬܝܒܫ (= κατακαίω), and ܡܟܟ more adequately expresses προπέμψας (3 Joh. 6) than ܡܦܩ (= ἐφο-

* See my article *Thomas Harklensis*, in *Dict. of Christian Biography*, vol. iv.

διάσας). On the other hand, for the only really gross blunder in either Version he is solely responsible,—the ܒܙܘܥ ܒܙܘܥ (Jude 7) by which he misrepresents in his text the still stranger misreading of his margin, μεμψιμυροι for μεμψίμοιροι (see p. 135 *infr.*).

Section IX. *The affinity between the two Versions, twofold.*

The conclusion above drawn (Sect. iv, p. xxvi *et sqq.*), that the two Versions of the Four Epistles are closely akin,—ours being the primary of which the Harklensian is a revision—is based on the affirmation that when compared together they reveal an affinity such as can be accounted for in no other way. Of this affinity the proper evidence lies in the *Apparatus* subjoined to the Syriac and Greek Texts as printed in this edition, where the Harklensian readings and renderings are set forth for comparison; and it is more fully stated in such instances as seem important and illustrative, in the Supplementary Notes. The strength of the case cannot be adequately appreciated without a careful study of these texts and annotations. But in the two following Sections it is proposed to state the main heads of the evidence they yield, and to illustrate them by examples.

The relation between the Versions, its nature and extent, would best be exhibited by printing them side by side, as our Authorized and Revised English Versions are often printed, and marking their agreements and disagreements (whether of substance or of form) by distinctive type. The comparison between the Versions thus facilitated would disclose many examples of textual divergence, and moreover it would place them in instructive contrast as regards literary method. Such differences, textual and literary, are to be expected; they are consistent with—in fact, necessary to—our hypothesis that ours is the text which Thomas re-handled in his graecizing manner, and emended after an auxiliary Greek copy.—But along with the occasional disagreements in text there would be apparent a preponderating amount of textual coincidence; and the dissimilarity of literary form would be seen to be grammatical merely and superficial, insufficient to disguise an intimate and fundamental affinity in diction and phraseology. For the purpose of our present inquiry, therefore, we set aside such minor differences, whether of substance or of form, and we address ourselves to show that the affinity which

subsists between the two Versions is twofold,—(i.) in diction, and (ii.) in text; and is of such a nature, so intimate, and manifested in so many ways and at so many points, as to negative the possibility of regarding them as independent of one another.

Section X. *Their Affinity* (i.) *in Diction.*

Under this head the evidence is so abundant that to do justice to it would be impracticable within the limits of an Introduction. Its force can be fully learnt only (as has been said above) by a thorough comparative study of both texts. An idea of it, sufficient to carry conviction, may, however, be given within small compass by setting down a representative collection of examples of Greek words or phrases that are unfamiliar, or that find no adequate equivalent in Syriac, which both Versions render or represent alike. Such examples are as follows:—

a. Coincidences in rendering unusual or difficult expressions.

The Versions coincide in their rendering of ἰσότιμος, φιλαδελφία,* μεγαλοπρεπής, αὐχμηρός, τρυφή, σπῖλος, μῶμος, κύλισμα, κατακλυσθείς, δυσνόητος (2 Pet. i. 1, 6, 7, 17, 19; ii. 13, 22; iii. 6, 16): χαίρειν (of salutation), 2 Joh. 10: φλυαρῶ (3 Joh. 10): ἐπαγωνίζομαι, παρεισδύω, ἐννυπνιάζομαι, ἐπιτιμῶ, ἐκχέω, ἀντιλογία, φθινοπωρινός, ἐπαφρίζω (Jud. 3, 4, 8, 9, 11, 12, 13).

It is not credible that two translators dealing independently with words such as these (and the list might be extended) should in all cases light upon identical renderings. A few such instances might be casual; some measure of coincidence is likely to occur between any two translations of one and the same original. But as between the two Versions we treat of the points of identity are too frequent and uniform in recurrence to be thus fortuitous.—This observation applies especially to the examples in which the coincidence is not merely in the selection by both of the same word to render a Greek word, but in the employment of the same periphrasis to represent a Greek word for which Syriac offers no equivalent (as often happens in the case of Greek compounds). Such are the first three of the ten examples from 2 Peter, and five (the

* Their rendering of this word is different from that of the Peshitta, in signification as well as in form.

first three and last two) of the eight from Jude, of those above given. It is hardly possible to question that in these instances the later Version borrowed from the earlier,—especially as the periphrases are neither easy nor obvious, but formed with skill and study.—Moreover (it may be fairly added), they are in the freer manner of our Version,—not in that of the Harklensian with its word-for-word laboriousness; and the latter, therefore, may be presumed to be the borrower.

b. Coincidences in erroneous or imperfect Renderings.

Further, the Versions concide, not only in renderings, but now and then in mis-renderings. The reviser has in some places followed his predecessor, not in well-chosen equivalents or happy periphrases, but in his (by no means frequent) errors or failures. Thus, both treat μυωπάζων (2 Pet. i. 9) as signifying merely οὐχ ὁρῶν, both misconstrue ἐπιλύσεως (*ib.* 20) as a nominative,* both force on πυρούμενοι (iii. 12) the sense of πυρὶ δοκιμαζόμενοι, both render δίκην ὑπέχουσαι (Jud. 7) as if it were εἰς δίκην κατακρινόμεναι, both pervert διακρινομένους (*ib.* 23) to mean μεταμελομένους. But under this head the leading example is in Jud. 6, where both are misled by a false etymology into translating ἀϊδίοις as if equivalent to ἀγνωστοῖς. This error appears, it is true, to have had some currency,† and is not, therefore, peculiar to these Versions. But inasmuch as the Harklensian translator renders ἀΐδιος correctly where it occurs in the Epistle which follows next in order (Rom. i. 20), it is fair to infer that his mistranslation of it here in Jude is due to his too faithful adherence to his Philoxenian precursor.

c. Simultaneous variation in Renderings.

Another class of coincidences carries the evidence farther, and convincingly. They are found to agree not only in single renderings, but in simultaneous variation of renderings where a word recurs. Such instances appear where 2 Peter and Jude run parallel.—Thus in the case of [συν]ενωχούμενοι. In 2 Pet. ii. 13 both render it by the verb (a rare one) ܡܬܥܢܓ; in Jud. 12 by the still rarer

* Possibly both followed a Greek reading (unattested), ἐπίλυσις (see Greek Text, p. 61 *infr.*). If so, this is an instance of textual coincidence, to be added to those given in the following Section (xi,—see p. xl).

† See Note, p. 130, *infr.*

ܡܫܬܡܥ. The passages in which the verb occurs are closely alike—in both it is used in one and the same sense; no reason can be assigned for the change of rendering: the former Version has arbitrarily varied, and the latter has mechanically followed.—Again: For ὑπέρογκα, in 2 Pet. ii. 11, both give ܪܒܝ; in Jud. 12 both vary to the equivalent and cognate but distinct form ܪܘܡܐ,—a coincidence in itself petty, but none the less telling as evidence of the mutual relation between the Versions. So again, both distinguish the σπιλάδες of Jud. 12 from the σπῖλοι of 2 Pet. ii. 13, by making the minute change from ܣܦܝܠܐ to ܣܦܠܐ.—Other cases, affecting less unfamiliar words, point the same way;—as that of κρίμα, translated in both by the usual ܕܝܢ in 2 Pet. ii. 3; but by ܡܫܦܛ where it is used, with no alteration of meaning, in Jud. 4.—In like manner, in comparing 2 John with 3 John, we note that the verb ἐργάζομαι is rendered in 2 John by both translators by the ordinary ܥܒܕ; in 3 John by the less familiar ܣܥܝ.—A coincidence the converse of this, but equally pointing to affinity, appears in the use of the verb ܫܟܢ (properly equivalent to πείθω) which both exceptionally employ to represent two other Greek verbs,—ἐρωτῶ in 2 Joh. 5, παρακαλῶ in Jud. 5.—In all such cases the fact that the two vary needlessly, yet vary together and alike, amounts to a proof of their interdependence. Moreover, inasmuch as of the two, the one is nowhere studious to maintain, while the other habitually affects, precision in uniform rendering, it follows that the latter, which in the above-cited instances of variation deviates from its ordinary practice, has in these cases been led so to deviate by the example of the other,—in other words, is the derivate Version.

d. Philoxenian Renderings retained on the Harklensian margin.

Another line of investigation leads also to a like conclusion. It lies in the critical *apparatus* attached by Thomas to his text,—his asterisks and his marginal notes. The former usually relate to variations of reading in the Greek original as to the presence or absence of the words marked by them, and belong to our next Section. The latter for the most part offer alternative renderings of the Greek (where no doubt exists as to the reading); and in these are to be found distinct proofs of the relation we allege, for some

of them prove to be words or phrases belonging to our Version, which the reviser has discarded from his text and replaced by renderings of his own, but has thought worth retaining on his margin. The two most important of these for our purpose are as follows:—(*a*) In 2 Pet. ii. 4 our Version renders ταρταρώσας by ܒ ܟܪܟ ܕܐܬܪܡܝ (as if καταβαλὼν εἰς τὰ κατώτερα). The Harklensian follows, as regards the form of the periphrasis, and retains the verb employed (a rare one), ܟܪܟ. But for the noun he substitutes ܛܐܪܛܪܘܣ (εἰς Τάρταρον), transliterating the Greek word; and in explanation he inserts as a note the ܐܬܪܡܝ which he has displaced from his text.—(*b*) Again, in 3 John 6, where our Version translates προπέμψας by ܣܕܪ (which strictly means ἐφοδιάσας), the reviser (as above noted, Sect. VIII, p. xxxiii) with greater accuracy writes ܡܫܕܪ in his text, but places the former participle on his margin.—In neither of these cases is there any question as to the Greek word represented: they are merely examples of the endeavour of the later translator to improve on, and of his carefulness at the same time to record in a note as an alternative, the rendering of the earlier.*—It is not to be expected that more than a few instances of this kind should appear; but even one such would be evidence that Thomas had our Version before him as he worked, that it is the Version which he revised, and therefore is the Philoxenian.

Section XI.—*Their Affinity* (ii.) *in Text.*

Under this head it is to be premised that only a limited extent of textual agreement is to be expected, in view of the known facts. Thomas informs us (as we have seen) that in revising the work of his predecessor he used a Greek copy or copies. Hence we must be prepared to find more or less of textual divergence in his Version from the other. And, moreover, in examining the two Versions from this point of view, it is to be borne in mind that the relation between them cannot be determined by comparing them in isolated places chosen as test-passages because they furnish notable examples of disputed text,—such as 2 Pet. ii. 13 (where there are the rival

* See below, pp. 109, 112, for instances where, by insertion of a Greek word on his margin, Harkl. calls attention to his correction of our Version.

readings, ἀδικούμενοι and κομιούμενοι, ἀγάπαις and ἀπάταις),—or iii. 10 (where some authorities give κατακαήσεται for εὑρεθήσεται)—or as the passage Jude 22, 23, with the complicated variations recorded on it. For it is on such passages that the hand of the reviser, guided by his auxiliary Greek copy, is most likely to have operated. The only trustworthy method is to select for examination a fairly complete list of passages in which textual variations, great or small, affecting the sense, are recorded in critical editions of the Greek. If on a scrutiny it proves that in their reading of a large number of such passages the Versions agree, that fact will outweigh as evidence of affinity the counter-fact that they diverge in a limited number of conspicuous passages.

a. Shown by frequency of agreement.

In forming such a list it will, of course, be proper to disregard variations so petty as to be attributable to accident, and those in which the intention of the translator is doubtful. Putting aside all such, and confining ourselves to the textual variations attested by the Greek uncials only, it will be found that the *Apparatus* attached to our Greek Text records more than one hundred places where there exists textual variation of such nature as to show itself in the Syriac translation.—It would take up too much space to print the list of these passages here in full,—and it would be needless, inasmuch as for the purpose of our present inquiry the question is of the amount of agreement on the whole, not of the importance of each individual instance. It suffices to state as the result that, of the hundred instances, in about two-thirds the Versions coincide in the reading they represent; in one-third they differ. The amount of agreement thus shown is evidently greater than would probably be found to exist between two Versions made independently by two translators, neither of whom had knowledge of the work of the other, directly from two distinct and unrelated Greek exemplars.—This result is such as might reasonably be expected when of the two Versions compared one is a revision of the other, made with the help of a fresh Greek text; and it is therefore consistent with our hypothesis as to the two Versions under consideration. It confirms us in the view that ours is the previous Version on which Thomas of Ḥarkel based his; and it gives us a measure of the extent of his textual alterations, showing how far he

retained the text of his basis, and how far he emended it on the authority of his auxiliary Greek text. (See further in Sect. XXI.)

b. Shown by agreement in singular readings.

It is possible, no doubt, that the extensive textual affinity thus ascertained may be in part due to agreements in text between Thomas's Greek copy and the copy which the Philoxenian translator followed. But though such agreements are not improbable in cases where the affinity shows itself in readings which (as those of our list) are attested by existing Greek MSS, there are over and above these not a few examples of coincidence between our two Versions in readings weakly or doubtfully supported by Greek authority,—some even where our Philoxenian and the Harklensian stand together against all Greek authority whatever. About twenty such are recorded in the *Apparatus* of our Greek Text (*infr.*),—such as 2 Pet. i. 3 (omission of ἡμῖν), i. 20 (ἐπίλυσις for ἐπιλύσεως), iii. 2 (διά prefixed to τῶν ἀποστόλων); 3 Joh. 10 (ἐποίησεν for ποιεῖ), *ib.* 15 (insertion of ἕκαστον before κατ' ὄνομα, and αὐτοῦ after it); Jud. 9 (ὃς for ὅτε), *ib.* 18 (ἐπ' ἀσέβειαν for τῶν ἀσεβειῶν). Of these and such as these the natural explanation is that they are textual individualisms, possibly errors, of the prior translation, retained by the reviser.

c. Also by the Apparatus attached to the Harklensian Text.

1. Evidence less obvious, and more limited, yet more distinct where it exists, is to be found in the *asterisks* (⁎) above referred to, attached to certain words and phrases in the Harklensian text. It may safely be assumed that Thomas in using this sign was led by the famous example of Origen in his Hexapla, and that he thus marked whatever in his text was not found in his Greek exemplar, but inserted on some other authority. Sometimes the other authority so referred to may be a second Greek copy; for in one or two cases the sign relates to nothing found in the Philoxenian text. But in most places where they occur they are capable of being explained as references to this text;—and not a few of them refuse to admit of any other explanation, inasmuch as in it, and it alone, are to be found the word or words on which the Harklensian sets this mark.—Thus (2 Pet. i.) no authority except the Philoxenian vouches for the insertion of ὑμᾶς (after καθίστησιν, *ver.* 8), or of αὐτῷ (after ἐνεχθείσης, *ver.* 17); and therefore,

when we note that in these verses the Harklensian writes ܠܟܬ ※, ܒܟ ※, we are bound to infer that in each case he refers to the word present in the text of the prior Version, and that he prefixes ※ to note the absence of the word so marked from his Greek exemplar. A more conspicuous instance—an absolutely conclusive one—is the ܐܦܣܝ ※ (= κολάσεως) of 2 Pet. ii. 4 (Harkl.);—and to it are to be added, ܐܝܬ ※ (= οὖσαν)* of 2 Pet. ii. 13; the ܕܝܠܗ ※ (= αὐτοῦ, after διδαχῇ) of 2 Joh. 9; the ܟܠ ※ (= πάσης, before τῆς ἐκκλησίας) of 3 Joh. 6. Many other words with ※ may be in like manner accounted for,—as ܟܠ ※ (= πᾶσαν, after σπουδήν), 2 Pet. i. 5; ܕܝܠܗ (= αὐτοῦ, after ὀνόματος), 3 Joh. 7; but in these cases there exists Greek authority for the marked words, to which the asterisk may possibly refer.

2. *The marginal notes* also of the Harklensian (which in Section x, *d* (p. xxxvii *supr.*) have been used as evidence of affinity between the Versions in *diction*) yield in a few places evidence to like effect, of affinity in *text*. Thus, the ܐܫܬܟܚ (= εὑρεθήσεται), given in the Harklensian margin as alternative for the ܐܫܟܚ (= κατακαήσεται) of its text, points to our Version as its source. And so in other instances,—as the ܡܩܒܠܝܢ (= ἐπιδεχομένους), for ܨܒܝܢ (= βουλομένους), 3 Joh. 10; and the insertion of ܒܗ ܕܐܬܬܟܢܫ (= καὶ ὑπ' αὐτῆς τῆς ἐκκλησίας), *ib.* 12,—the like inference is at least probable.

Thus by these two independent lines of inquiry into the relation between these two Versions—the line of Affinity in Diction, as shown (Section x) in coincidences of rendering,—and the line of Affinity in Text, as traced in the examples adduced in the Section (xi) just completed—we have justified the assumptions on which the argument of Section iv is founded. And we have confirmed the result there arrived at, that the Versions are related one to another as primary and derivate, the Harklensian (professedly a revision) being the derivate and ours the primary; whence the conclusion drawn in that Section irresistibly follows, that our Version is the translation which alone is properly entitled to bear the name of Philoxenus, issued under his sanction A.D. 508.

* Probably in the Greek text (p. 63 *infr.*) οὖσαν ought to have been inserted before τρυφήν.

Section XII.—Authorities for our Text: Manuscripts.

A brief list of the *Manuscripts* on which the text of this Edition of our Four Epistles has been constructed is given below (pp. 1, 2), prefixed to the Syriac Text. In this Section I proceed to give such fuller details concerning them as seem worth recording.* I deal first with the MSS of the earlier group (see p. 96 *infr.*), which I distinguish as A, the later being B, with an "Intermediate" group between.

(i.) *MSS of Group* A (*Early*).

Cod. 1. (British Museum, Add. 14623, *Catal.* dcclxxxi.)

Of our MSS this stands first, alike in age and in textual value. It is free from the corrupt readings which here and there disfigure the printed texts, and though it is not without errors of its own, they are mostly errors of sight on the scribe's part, and not due to editorial attempts at correction. Examples of such errors are:—مصدرا for مصدرا (2 Pet. i. 4), لسلاصوں for لسلاصوں (*ib.* ii. 13, and Jud. 12), مكلاؤ for مكلاؤ (*ib.* iii. 4), أهدنے for أهدنے (*ib.* 7). But the interpolation ومكلاں (*ib.* iii. 2), and the great divergences (by omission and insertion) in Jud. 24 are grave exceptions to the general trustworthiness of its text. On the whole, however, its superiority to all the rest is so marked as to place it at the head of group A, and seems to warrant us in accepting its readings, as in some cases has been done in our text, even where it stands alone.—The MS as a whole is not to be classed as Biblical; it is a miscellany of which the other contents are extracts from approved divines, Syriac, or Greek in a Syriac translation; its only Biblical section is No. 7, which exhibits our Epistles. But it is not therefore to be presumed that the compiler of the MS regarded our Four Epistles as non-canonical, for he includes them with the Three of the Peshitta, arranging all Seven as on an equal footing (though not in their normal Greek order), 1, 2, 3 John; James; 1, 2 Peter; Jude:—Alone of all our MSS it was written in Egypt, but by a Mesopotamian monk of Dara (not far from Mardin), and was

* It may be taken for granted that all of them are (directly or indirectly) Jacobite (the Maronite being presumably derived from Jacobite sources), as follows from the fact that they include these Epistles, which were unknown to the Nestorian Churches.

presented some thirty years later to the monastery of the Theotokos, in the Nitrian Desert. It bears date A. Gr. 1134 (A.D. 823), being thus older by at least three centuries than any of our other MSS which can be dated with certainty. Its age thus gives weight to its textual authority:—while, on the other hand, we are to remember that it is later, also by three centuries, than the time of Philoxenus; an interval long enough for the entrance of many errors into the text had it been transmitted to our scribe by less competent or careful copyists.—It is on vellum, palimpsest, written in a clear, cursive script, and in good preservation. This MS, and Codd. 2, 3, 4, 5, 6, belong to the great Nitrian collection acquired by the Museum in 1839–47.

Cod. 2. (Br. M., Add. 14473(2), *Catal.* CXXXII.)

An undated MS of which the age cannot be determined with confidence. Dr. Wright's opinion is, "of about the XIth century." But its script gives no trustworthy evidence in the matter, for it is evidently not the normal handwriting of the scribe, but a somewhat clumsy attempt to imitate the fine estrangela character of the MS (see *Catal.* CXXVI) to which it is appended, a copy of the Acts and Three Epistles (Peshitta). It consists of nine leaves of vellum, supplying our Four.—Its text agrees closely with Cod. 1 in most of the crucial passages, and even in its most notable misreadings, as noted above (2 Pet. iii. 2, 4, and 7,—in the second of which 1 and 2 stand alone), and also in the remarkable double aberrant reading in Jud. 24. It avoids, however, in 2 Pet. ii. 13 the ܢܫܡܫܘܢ of Cod. 1, yet inconsistently adopts it in the parallel, Jud. 12 (correcting it, however, in the margin). Yet its agreement with Cod. 1 is so much less strong in 2 and 3 John* than in 2 Pet. or Jude, as to suggest the suspicion that in 2 and 3 John the text follows a different exemplar. But on the whole, while there is enough of divergence between Codd.1 and 2 to preclude the supposition that 2 was copied from 1, their internal evidence proves them to represent a common archetype. Hence follows the important inference, that the readings common to 1 and 2 (which, as we shall see, are the readings for the most part which characterize group A) were not originated by the scribe or editor of 1, but represent an earlier authority—how much earlier we cannot tell.

* See notes *infr.* on Syr. text, 2 Joh. 1, 5, 8, 13; 3 Joh. 4, 6, 7, 9.

After Codd. 1 and 2 it will be convenient to disregard numerical order, and to pass on to the other MSS (9, 12, 14), which may be distinguished from 1 and 2 as forming a later subdivision of group A.

Cod. 9. (Cambridge University Library, Oo. 1, t. 2.)*

This is the second volume of the great Syriac Pandect (the "Buchanan Bible"), which, though the vellum of which it is composed is much damaged by damp and decay, is one of the most notable monuments of Syriac Biblical antiquity. It was presented to the University of Cambridge by Dr. Buchanan in 1809. The New Testament in it is complete, except that it lacks the Apocalypse. Though it exhibits our Four Epistles, it places them, not in their proper order, but together, subjoined to the Three of the Peshitta. It adds, however, a note in which it reckons them all together and on a par, as "The Seven Catholic Epistles of the Apostles." This tacit recognition of their canonicity is hardly weakened by the fact that next after them it places "the Six Books of Clement,"—documents coinciding in the main with those which are known as the "Syrian Octateuch."†—From this MS Dr. Lee‡ derived many corrections of the text of our Epistles, and of the Syriac New Testament at large, for his editions.—It gives a general, but far from uniform, support to the text of Cod. 1, deviating now and then into the readings of the later MSS. But in no case does it follow 1 in its exceptional lapses (as noted above), save in the instance of the word ܢܬܫܟܚ (see above, p. xlii; also notes on 2 Pet. ii. 13, Jud. 12 (Syr. text), and Note on p. 107 *infr.*).

Its script is estrangela, of the modified form affected in the twelfth century in Tûr 'Abdîn, the district of N.E. Mesopotamia,

* See *Cambridge Catal. Syr. MSS*, p. 1037.

† For these six documents, see *Journal of Theological Studies*, vol. iii, pp. 59 *et sqq.*, where Book 3 is printed by Dr. Arendzen, partly from this MS and partly from one at Mosul. It is the '*Apostolic Church Order*' (see Bishop Wordsworth's *Ministry of Grace*, p. 34), the Greek of which has been edited by Harnack and others. Books 1 and 2 are the *Testament of Our Lord*—edited in Syriac by the Patriarch Rahmani (1899), in English by Dr. Cooper and Dean Maclean (1902).

‡ See a memorandum by Dr. Lee, *Classical Journal*, vol. xxiii, p. 248, where he states that he collated it ("the Travancore MS") for his Syriac N.T. of 1816. He notes that it is "a Jacobite copy," and remarks that it "could not have been brought into India earlier than 1663" (referring to Assemani, *B.O.*, t. iii, pt. ii, p. 463, for the arrival of the Jacobites in India in that year). See also Milne Rae's *Syrian Church in India*, ch. xvii, p. 269.

near Mardin, which was then and still is the headquarters of the Jacobite Church — now a feeble remnant.*— However, it was not there, but in Malabar, that it came into the possession of Dr. Buchanan in 1806, a gift from Mar Dionysius [Thomas] VI, Metropolitan of the Syro-Indian Church, the "Christians of St. Thomas." The donor believed it to be an immemorial heirloom of his Church, "near a thousand years old,"—that is, to belong to the ninth century. But as we have seen, its date is shown by the character of the writing to be probably three hundred years later. And inasmuch as the Church of Malabar was Nestorian until Mar Gregorius, the first Jacobite Metropolitan (whence this Mar Dionysius had his succession), was sent from Mesopotamia in 1663-5, it may be presumed that this MS, including as it does the Epistles which are unrecognized by Nestorians, and written in a Tur'abdinese hand, did not reach Malabar before that date.†

Cod. 12. (The "Crawford MS, No. II," now in the John Rylands Library, Manchester.)

The late Earl of Crawford and Balcarres acquired this MS by purchase from a dealer, but its previous owners are unrecorded, except that it was written for one Gabriel, a priest, and that in 1534 it was sold to "Simeon of Hatacha, Patriarch."‡—It is unique,

* For Tûr-'Abdîn and its scribes, see the *Memoir* in *T.R.I.A.* (cited in note ‡, below), p. 356 *et sqq.*

† That Cod. 9 is of Cent. XII is further indicated by the occurrence in it, in two places, of notes naming the Patriarch Michael—presumably "Michael the Great," who transferred his see from Amid [Diarbekr] to Mardin, and died in 1199.—See further in Cambridge *Catalogue*, as above.—See also Buchanan, *Christian Researches* (Foy's edition, 1858), p. 40; and Pearson's *Memoir of Dr. Buchanan*, vol. ii, pp. 70–115.—At first it was "reputed to be as old as the Alexandrine MS"; another estimate was "as early as the fifth or sixth century,"—which, however, Dr. Buchanan rejected as "certainly too high."—It was at Caudenate, a village near Diamper [Udiampur], both close to Cochin in Travancore, that Buchanan received it from the Metropolitan.—Had it been forthcoming in 1599, it would presumably have been produced at the "Synod of Diamper" held in that year, at which the authorities of the Church of Rome severely censured the Churches of Malabar for (*inter alia*) the absence of these Epistles from their New Testament. See Geddes, *History of the Church of Malabar* (1694), p. 132 *et sqq.* (ch. xiv, Decr. II).

‡ See for a full account of this MS, my *Memoir* in *Transactions of Royal Irish Academy*, vol. xxx, pp. 347 *et sqq.*; also, *Preliminary Dissertation* prefixed to *The Apocalypse in Syriac, from the Crawford MS*, ch. viii, pp. cvi *et sqq.*

as being the only known Syriac MS (brought from the East, and not written in Europe, as Cod. 16 was—see below, p. lv) which contains the entire New Testament as recognized by all non-Syrian Churches; for it not merely includes all seven Catholic Epistles in their normal order, but after the Fourth Gospel it places the Apocalypse, in a version nowhere else extant. I have elsewhere* endeavoured to show that this Apocalypse, as well as our Four Epistles, is the work of Polycarpus. If this be so, Cod. 12 may be described (as above, p. xxx) as the Peshitta N.T. supplemented by the Philoxenian, so as to conform to the Greek canon. It claims to have been written in "the monastery of Jacob the Egyptian Recluse and of Bar-Shabba,† beside Ṣalach in Tûr-'Abdîn in the Sultanate of Ḥesna d' Kipha." Its script is of the same well-marked character as that of Cod. 9, and it may be confidently assigned to the same period. As compared with Cod. 9 it is somewhat superior in text when measured by the standard of Cod. 1, with which it agrees closely,—in one case too closely, repeating the error of 2 Pet. iii. 7 (اهمزمے). But in this comparison Cod. 9 is at a disadvantage, being damaged in many places, whereas the strong vellum of Cod. 12 is in sound preservation. This MS is one of the forty-two collated for Mr. Gwilliam's standard edition of the Peshitta Gospels, *Tetraeuangelium Sanctum*, where it is numbered 12, as here.

Cod. 14. (Paris, Biblioth. Nat., *Suppl.* 27, *Catal.* 29.)

Of this MS (which originally contained the entire New Testament, excepting, probably, the Apocalypse), many leaves are wanting from both ends. In it, as in 9, the Four Epistles are placed after the Three. It now gives no note of time or place, but it may be confidently set down as Tur'abdinese of the twelfth century, like Codd. 9 and 12. Not only does its script show the same characteristics, but it is one of a large group of Biblical MSS (on vellum) in the same division (*Supplément*) of the great Library to which it belongs, all closely alike in script, evidently the work of one and the same school of caligraphy, nearly all of them dated shortly before or after A.D. 1200, and signed by scribes who call themselves monks of some monastery of Tûr-'Abdîn.—Its text for the most part agrees with that of the two

* See references in note ‡, p. xlv *supr.*; also Appendix III, p. 154 *infr.*

† The colophon which contains this statement is given in full in *Apoc. Syr. Crawford* (cited in same note ‡), pp. 32, 98.

preceding, but conforms less closely to the A standard, and lapses not infrequently into the errors of the B-text.

Thus it appears that the MSS of our A-group are all of Jacobite origin; that (possibly excepting Cod. 2) they represent the text as read in a region of Mesopotamia which had its ecclesiastical centre first at Amid and then (as now) at Mardin; and that none is later than A.D. 1200, one being as early as the ninth century.

(ii.) *MSS of Intermediate Character.*

(*a*) *Of Earlier Date.*

After these I place two MSS, Codd. 4 and 5, possibly of the same period as Codd. 9, 12, 14, but written with less care, on paper, and in a cursive hand; intermediate in text between the A- and B-groups, but tending mostly to the latter; neither complete; both without note of date or place.

Cod. 4. (Br. M., Add. 14474, *Catal.* CXXI.)

Eight leaves (now ff. 105–12), hardly earlier than the twelfth century, containing 1 Pet. of the Peshitta, followed by 2 and 3 John and Jude of our Version. These have been inserted (to make up a volume of Acts and Epistles) into a ninth century MS of singular construction, whose contents are—(1) The Pauline Epistles, (2) The Acts, (3) The Epistles 2 Peter, James, 1 John—(1) and (2) being of the Peshitta Version, (3) of the Harklensian (the δ of p. 146 *infr.*). Between James and 1 John the binder has interpolated our eight leaves.—It is noteworthy that the scribe of the original MS, in choosing his three Catholic Epistles from the Harklensian, should have preferred 2 Peter to 1 Peter; and again, that the scribe of these supplemental leaves should go back to the older Version for 2 and 3 John and Jude.—The text of these is mainly of the B-type, but in a few instances agrees with that of the A-group.

Cod. 5.* (Br. M., Add. 14681, *Catal.* CXXIII.)

This appears to have been a complete Peshitta New Testament, but the earlier part is not forthcoming, and it now begins with the Acts (at ii. 42), to which Book it subjoins the Three Catholic Epistles. After them followed (as in Codd. 9 and 14, but arranged as in Cod. 1)

* I had at first reckoned this MS in group B (p. 96 *infr.*), but on re-consideration I now rank it as intermediate.

our Four, beginning with 2 and 3 John; 2 Peter breaks off in ii. 4, and Jude is lost; then (after a gap) come the Pauline Epistles. It is probably a century later than Cod. 4; but its text, though intermediate like that of Cod. 4, exhibits a larger proportion of A-readings, some of them important, as for example the ܕܡܐ for ܕܟܡܐ of 2 Pet. ii. 1. The MS is furnished all through with marginal variant readings, some from the Harklensian (see note *, p. 101 *infr.*).*

Neither of these MSS yields any note of place. Apart from them stands another group (Codd. 3, 11, 13, 20), likewise intermediate in textual character, all of the fifteenth century, and all tending more than 4 and 5 to the A-text.

(*b*) *Of Fifteenth century.*

Cod. 3. (Br. M., Add. 17226, *Catal.* CXXIV.)

This MS contained, when entire, the Acts and Catholic Epistles, the Four being subjoined to the Three, but has unfortunately lost most of the Acts, and the end of Jude, breaking off in *ver.* 20. No note of time or place is now forthcoming, but it is probably of the fourteenth century. Its text is appreciably nearer to the A-type than that of Cod. 5, and it shows in places a distinct affinity with Cod. 1 (as, *e.g.*, in Jud. 7), repeating even its errors, as in 2 Pet. iii. 2 (ܘܠܐ), iii. 7 (ܐܗܢܝ). But it follows the A-text in 2 Pet. ii. 1, 10, 11, 17, 18,—though not in omitting the negative in iii. 10.

Cod. 11. (The "Williams MS.") This MS (Acts and Epistles) is now in the possession of Mr. Robert S. Williams, of Utica, New York. It was acquired by his brother, a missionary at Mardin; and an Arabic note records that it was written at Ḥesna d' Kipha, in Tûr-'Abdîn, in A.Gr. 1782 (= A.D. 1471). It is thus locally connected with group A, especially with Cod. 12. It was copied for the owner, David of El-Homs (in the Lebanon country), from a MS acquired by him† at El-Keifa

* Also its corrections of 2 Pet. ii. 4, 2 Joh. 10 (see pp. 103, 121, *infr.*), may be Harklensian.

† If Dr. Hall rightly interprets the words of this David, the original of this MS was a compilation by the unnamed writer of a poem which concludes it. He suggests that this writer may have been one of the Christians of the [Syro-Indian] Church of Malabar, but does not state what the "indications" are which (as he says) "favour this conjecture." It seems improbable; and the fact that the compilation includes *Prooemia* taken from the *Horreum Mysteriorum* of Gregory bar-Ebraya (*ob.* A.D. 1286), marks it as the work of a Jacobite, probably not earlier than the fourteenth century. I have not found El-Keifa elsewhere mentioned.

(apparently a place visited by him in a journey from his home to Tûr-'Abdîn). The Four Epistles were published from this MS in photographic facsimile by Dr. I. H. Hall, *The Syrian Antilegomena Epistles* (1886). From it were derived many corrections of the text of our Epistles in the New York edition (N) of 1886,—as (*e.g.*) ܘ (for ܕ) prefix to ܡܫܬܘܕܥ (2 Pet. i. 3), ܩܕܡ (*ib.* 4), ܚܡܐ (ii. 1), ܚܕܐ (*ib.* 17), insertion of ܒܗ (iii. 5), and ܒܝ (*ib.* 13); also of ܐܚܝ (2 Joh. 5), ܩܒܠܘܢ (2 Joh. 6), ܒܟܘܢ (3 Joh. 9); and of ܡܬܥܒ (Jud. 10). But the editor has not followed its omission of the negative (2 Pet. iii. 10), nor its readings, ܐܬܐ (2 Pet. iii. 1), ܫܠܡ (3 Joh. 10).—In all these places, it agrees with the A-group; and on the whole, its text is about on a par with that of Cod. 3.

Cod. 13. (Wetstein's MS, Amsterdam, *Biblioth. des Remonstr. Gemeente*, No. 184.)

This MS now exhibits only the Acts and Epistles, but the numbering of the quires (quinions) shows that it has lost the first 173 leaves (17 quinions and 3 leaves of an eighteenth), no doubt containing the Gospels.* It now begins with Acts i. 1 (on the fourth leaf of quinion 18, having evidently been intentionally divided at that point from the preceding quires). The order of the Epistles is, (1) the Three Catholic of the Peshitta, (2) the Pauline, (3) the Four. The scribe Cuphar (ܟܘܦܪ) states in the colophon that he began it in a monastery of Gargar, and completed it in the monastery of the Theotokos at Mardin, A.Gr. 1781 (A.D. 1470). Gargar is a bishop's see, suffragan to Melitene,† belonging therefore to the specially Jacobite region of N.E. Mesopotamia. Thus, in place as well as in date, it is closely akin to Cod. 11. In text, however, it leans less towards the A-type than either Cod. 11 or Cod. 3. Yet it agrees with the A-text in a few of the places above cited (under Codd. 3, 11); *scil.*, 2 Pet. ii. 17, iii. 10, 13; 3 Joh. 10; Jud. 10: and, moreover, it has the very important A-readings ܒܩܕܡ (2 Pet. ii. 18), ܘ prefixed to ܟܝ (Jud. 4), ܠܡܫܚܐ (for ܠܡܫܚ, *ib.* 7), none of which is given by 11, and only the first by 3. In the last-named place, however, it has evidently been

* As these 173 leaves would give room for other matter besides the Gospels, it may be that the Apocalypse followed them (as in Cod. 12).

† Assemani, *Biblioth. Orient.*, t. ii, p. 260.

corrected from the Harklensian (see Note, p. 130 *infr.*), as was noted by Wetstein (*Prolegomena in Clem. R.*, p. v [*ad calc. N.T.*, 1752]). From this MS he edited (*eodem anno*) the [pseudo-]Epistles of Clement of Rome *Ad Virgines*,* which it appends to the Biblical text, as Cod. 9 (see p. xliv) appends other documents bearing the name of Clement.

Cod. 20. (The Peckover MS.)

This MS, the property of Lord Peckover, is a complete Peshitta New Testament, with our Four Epistles subjoined to the Three, and followed by the Pauline. Prefixed to them is the superscription "Four Epistles of the Apostles which are not found in all copies." A note at the end of the volume describes it as "the New Testament, the Peshitta Version, exceedingly accurate." Apparently, therefore, the scribe regarded our Epistles as belonging to that Version, though not always included in all copies of it. He gives, further, the date and place of writing,—"in the former Canun, A.Gr. 1787" (= Dec., A.D. 1475), "in the monastery of Jacob the Egyptian Recluse, beside Ṣalach in Tûr-'Abdîn."—Thus it was written under the same roof as Cod. 12, but some three hundred years later, its age being nearly the same as that of Codd. 11 and 13. Its text too is, on the whole, of the same intermediate character as theirs, but with much closer approach to that of the A-group. Yet it lapses into B-readings at a few signal points (notably 2 Pet. ii. 1, and iii. 10); while in the opposite direction it transgresses (like 13) by deviating (in three places, 2 Pet. i. 15, ii. 6, and Jud. 7)† after the Harklensian. But for these blemishes, it might almost rank as equal in excellence of text to Cod. 12, to which it adheres closely—even in the place where they both err with 1 in reading أهمنم for أهملم (2 Pet. iii. 7).—Another peculiarity it exhibits in common with Codd. 1 and 2, but more frequently,—the insertion of B-readings on its margin while the A-reading stands in the text,—as 2 Pet. ii. 17, 18 (see pp. 109, 142, *infr.*; and *cp.* Sect. XIX, 4).‡

It appears, then, that of these four MSS, alike in their intermediate textual character, three at least (11, 13, 20) were written contempo-

* Since edited by Beelen (1856). See also under Cod. 19 *infr.*

† See Notes, pp. 101, 105, 130, *infr.*

‡ I have collated the text of our Epistles from photographs of this MS kindly given me by Dr. Rendel Harris, to whom I owe my knowledge of its existence.

raneously, in the latter part of the fifteenth century, and within the narrow region of Mesopotamia where the Jacobite Church at that time most prevailed, with Mardin as its patriarchal centre, and the Tûr-'Abdîn district as its stronghold. Comparing the subdivision thus formed with that which comprises the three earlier MSS, 9, 12, 14, we perceive that in that region the tradition of the A-text as we find it exhibited in these twelfth-century copies survived, though more or less impaired in purity, down to the fifteenth. The characteristic form of the estrangela script, and the vellum, which are noted in the earlier three, in the latter three disappear; they are written on paper, in a cursive character,—as also is Cod. 3 (paper), a manuscript similar to them in script and in text, and probably of the same region, and not much earlier in date.

The affinities above noted between Codd. 12 and 20 are interesting evidence of the care with which, in the monastery where they were written, the tradition of the text was preserved.

(*c*) *Of Recent Date.*

Two other MSS of much later date may be here conveniently described, as being closely akin in textual character to the four last described; they are Codd. 18 and 19.

Cod. 18. (Library of the Convent of St. Catharine on Mt. Sinai, no. 5.*)

Of all the MSS used in the text of this edition, this is the only one which I have not seen, either directly or as reproduced by photography. I know it only through a collation of it made by the late Professor Bensly in 1893, for which I am indebted to his kindness. In it the Four Epistles are a supplement to a late copy (on paper) of the Acts and Three Catholic Epistles (Peshitta), which is itself a supplement to a much earlier manuscript (on vellum, probably of sixth century) of the Pauline Epistles. In the letter which contains his collation, Prof. Bensly writes, "The above Catholic Epistles [2 Pet., 2 and 3 Joh., and Jud.] have been added in a hand apparently of last [xviiith] century." The text, however, is farther removed from the B-type than that of any other of our entire list of twenty, except Cod. 1, and it is free from the errors above noted (p. xlii) as blemishes in that

* In *Catalogue* (Mrs. Lewis's), *Studia Sinait.*, No. 1, pp. 2, 125.

MS,—except the ܫܡܥܘܢ of 2 Pet. ii. 13 and Jud. 12. On the other hand, it has a few aberrations of its own, of which the most notable is recorded on p. 25 *infr.* (2 Joh. 10). Again, instead of omitting ܥܠ ܥܢܝܐ from 2 Pet. ii. 11, it (with Cod. 19) substitutes ܕܠܐ for ܥܠ; and though it avoids the misreading of Cod. 8 in 3 Joh. 10 (ܕܐܡܪ), it has instead the similarly erroneous ܕܐܡܪ of Cod. 9, which is found also in the Arabic. As to the original whence this copy was made, no information is forthcoming; it must have been a MS of the highest value. The Convent has no ecclesiastical connexion with Mesopotamia or any part of the Antiochian Patriarchate, being subject to the Patriarch of Jerusalem; but its connexion with the sister convent of the same dedication at Cairo points to Egypt as the region where the archetype of the MS is to be sought,—if so, presumably in the Syrian Convent of the Nitrian Desert, whence the Library of the British Museum and so many other libraries have drawn their most precious documents of Syriac literature and theology. However this may be, the isolation and remoteness of its abode enhances the value of the text of Cod. 18.

Cod. 19. (In the possession of Dr. Rendel Harris.)

This is the most recent MS of our list, being a transcript made within the last few years in the East. It is a MS (cursive, on paper) of the *Commentaries* of Bar Salîbî on the New Testament, and gives the text of the Acts and Seven Catholic Epistles in full, Acts and the Three in Peshitta Version, followed by our Four, with a note prefixed describing them as "from Thomas of Ḥarkel."* To these it subjoins (like Cod. 13) the Epistles of [ps.] Clement *To Virgins*. Its text, in point of adherence to the A-type, stands next after Cod. 20; yet of the two notable B-errors recorded against 20, it falls into but one (ܟܠܡܐ of 2 Pet. ii. 1),—while, on the other hand, it follows the Harklensian, with Cod. 20 and also Cod. 13, in its interpolation in Jud. 7 (ܒܢܝ̈ܢ). About the exemplar whence this transcript was made, I have no information; but a singular misreading (ܨܒܘܬ for ܣܕܘܡ, Jud. 24) indicates that it represents, directly or indirectly, an estrangela predecessor, for in that script (though not in cursive) ܣܕ might readily pass into ܨܒ.

If these two MSS were not so recent, they would be entitled in point of text to take their places,—Cod. 18 in group A, Cod. 19 among

* This is a further instance of the tendency, above remarked on (p. xxxii), to confuse the two Versions.

those of the intermediate MSS which approach nearest to group A and are most free from the corruptions of group B.

(*d*) *An Unclassed Fragment.*

Another MS may be conveniently mentioned here, a fragment so brief that it cannot be classed definitely, but may be set down as of intermediate text.

Cod. 6. (Br. M., Add. 17115.) A pair of leaves, assigned by Dr. Wright to the ninth or tenth century, subjoined to a vellum MS (fragmentary), of sixth century, of SS. Matthew and John. They are numbered ff. 87, 88; and on the *verso* of 87 is given the text of Jude 1–13 (with lacunae). A few verses of Hebr. i. are on the *recto*, and of Acts vii. on f. 88.—Even in this short space the text shows affinity with that of Codd. 1 and 2, by reading ܡܫܬܚ in *ver.* 2, ܐܬܚ in 3,* ܠܫܡ ܠܫܡܐ in 7, and (wrongly) ܚܛܝܬ̈ܐ in 12: but there are other points in which it sides with the B-group.

(iii.) *MSS of Group B (Late).*

The remaining six MSS, Codd. 7, 8, 10, 15, 16, 17, form group B, and belong in date to the fifteenth, sixteenth, and seventeenth centuries.

Cod. 7. (Br. M., Rich 7162, *Catal.* R.-F., XVIII.)

Alone of the British Museum MSS of our list, this does not come from the Nitrian Convent. There is no reason to question the judgment laid down in the Rosen-Forshall *Catalogue* (p. 25, no. XVIII) that it is Maronite; but Dr. Wright (*Catal.*, Appx. A, p. 1203) corrects the date there given, and substitutes "fifteenth" for "fourteenth" century. It is a copy (paper) of the Acts and Epistles, very carefully written, but in text exhibiting almost uniformly the corrupt readings of the later MSS of this group. Yet it (along with Cod. 10) avoids the grave blunder of Cod. 8 in reading ܒܝܬ for ܐܝܬ (3 Joh. 10); also (again with Cod. 10) it escapes the snare into which not only Cod. 8 but even Cod. 1 and others of the better MSS have fallen in the parallel passages, 2 Pet. ii. 13 and Jud. 2.

Cod. 8. (Bodleian Library, Oxford, Or. 119, *Catal.* 35).

This is the MS (Acts and Catholic Epistles, in Greek order; paper)

* Correct note on p. 31 accordingly.

whose text of our Four Epistles Pococke reproduced, with some well-judged emendations, in his *Editio Princeps* (II). "It is one of a collection of Oriental MSS presented to the Library by Paul Pindar in 1611 [the gift is entered in the Benefactors' Book under the year 1612]. Pindar was consul at Aleppo from 1609 to 1611, and was requested by Bodley to get books there for the new Library. . . . . It seems most probable that Pindar had the copy made, and that Fadhl-allah bar-Jacob" [who signs it as scribe] "was employed on it about 1610. It cannot be earlier."* Whether the scribe was Jacobite or Maronite does not appear. Either would be easily found at Aleppo;† but Dr. Payne Smith's judgment that he was Jacobite (*Catal.*, col. 109) is probably right, as appears from the request at the end of the volume for the prayers of the ܐܬܝ̈ ܐܘ̈ܪܬܘ̈ܣ—the ὀρθόδοξοι, as the Jacobites styled themselves. Yet it is not certain that this title was assumed exclusively (as ܡܗܝ̈ܡܢܐ, "the Faithful," was) by them. Its text unquestionably agrees most closely with that of MSS known to be Maronite,—as Codd. 10, 15 (below), and the copies used by Etzel and by Gabriel Sionita. It is unfortunate that so admirable an editor as Pococke did not light upon a better MS; its text is, on the whole, the most corrupt of all that are forthcoming.

10. (Ussher's MS, Trinity College Library, Dublin, B. 5. 16, *Catal.* 1509.)

The history of this MS is similar to that of Cod. 8, and its date is but little later (1625). Thomas Davies, a British merchant at Aleppo, procured it for Ussher with other transcripts, all on paper, most of them in the same hand, from the Lebanon region. The handwriting identifies the scribe as being the Joseph bar David, of Van in Lebanon, who in 1627 wrote in the Maronite Convent of Kenobîn the greater part of a Syriac Old Testament, formerly in Ussher's collection,

* I quote these words from a memorandum kindly furnished by Mr. Cowley, Sub-Librarian of Bodley's Library.

† A few years later (1624–27), Thomas Davies, residing at Aleppo, was able to find scribes to make transcripts for Ussher of many Syriac MSS; among others, a Peshitta Old Testament (now in Bodl. Library, Or. 141), the joint work of "Joseph of Van on Mount Lebanon" (a *Maronite* therefore) and "Cyriacus, *Jacobite* Priest and Monk." It was copied from a MS at the Convent of Kenobîn on Lebanon, where the Maronite Patriarch resided. See below, under Cod. 10. See also *Ussher's Works*, vol. xv, pp. 215, 376; and Bodl. *Catal.*, coll. 10, 14.

now in the Bodleian (Bod. Or. 161).* The contents of Cod. 10 are, in Ussher's words, "those parcels of the New Testament, viz. the History of the Adulterous Woman, the second Epistle of Peter, the second and third of John, the Epistle of Jude, with the Book of the Revelation,"† —that is, the portions of the New Testament which the Peshitta lacks. They are placed in the order as named above by Ussher; but the quire-signatures show that the Revelation originally stood first.—Its text of the Epistles is very closely in agreement with that of Cod. 7, and it also has points of coincidence with that of the Polyglots where they differ from Cod. 8.—From it the Syriac text of the passage, John vii. 53—viii. 12 (the "Pericope de Adultera"), was first printed (1631), by De Dieu (in his *Commentarius in Evangelia*, p. 443), to whom Ussher lent this and other MSS; and a few years later it was inserted in the Gospel text of Walton's Polyglot (1657), whence it has passed into all subsequent printed editions. It is disfigured by an egregious blunder —the omission of the negative in *ver.* 11, so as to read "Go and sin more"! The ܠ accordingly appears in brackets in the text as printed by De Dieu and by Walton.—This MS was long supposed to be lost, the account of it by Ussher (as above) having been misunderstood as describing a complete Syriac New Testament.‡

15. (Paris, Biblioth. Nat., Anc. F. 31, *Catal.* 60.)

This is a (paper) MS of earlier date than Codd. 8 and 10, but ranks in age with Cod. 7, being dated [A.D.] 1482§ (ܐ٨٥٥٥). It was written at Kuzḥayê (ܩܙܚܝܐ) in the Lebanon.‖ It appears to have been originally a copy of the Seven Catholic Epistles, on six small quires, or rather semi-quires (paper); but the first three are missing, and thus James and most of 1 Peter are lost. What remains of 1 Peter is Peshitta, and it and 2 Peter occupy quire 4. Quire 5 (presumably containing 1 John (Peshitta)) is also missing; 2 and 3 John and Jude fill three leaves of quire 6, the fourth leaf being blank. After this is inserted a smaller leaf, containing the *Pericope de Adultera*. It seems clear that this

* *Catal.*, coll. 1, 10.

† Ussher's *Works*, vol. xv, p. 342 (Letter cx).

‡ For a full account of it, see my *Memoir* in *Transactions of R.I.A.*, vol. xxvii, pp. 269 *et sqq.*

§ Zotenberg, *Catal.*, p. 22, wrongly says 1582.

‖ See *Thes. Syr.*, *s.v.*

copy has been intentionally mutilated, in order to separate (so far as the quire-arrangement would permit) the non-Peshitta portions from the rest.—Its text of 2 and 3 John and Jude is of the B-type. As regards 2 Peter, it is not available for our purposes, for it offers a translation distinct from Peshitta and Harklensian alike, otherwise unknown, and of no merit,—of interest only as showing how widely a really independent version will deviate from previous ones. The *Pericope* of this MS also differs much from all other known texts (except one; see p. 45 *infr.*).

17. (Bodl. Libr., Dawk. 23 (1), *Catal.* 34.)

This is a fragmentary copy of 2 and 3 John and Jude only; filling three mutilated paper leaves, probably of the seventeenth century (or later;—"haud ita antiquum" is Dr. Payne Smith's judgment).* They are prefixed to a New Testament, perhaps as old as the fourteenth century, which appears to have come from Egypt, its leaves being numbered in Coptic figures. Its text is of the B-type, yet not so uniformly as 7, 8, and 10. Its mutilated condition, its late date, and the absence of indication of place, render it almost useless as a witness to the text.

[16. (Paris, Bibl. N., *Suppl.* 79, *Catal.* 5.)

This is vol. 5 of a Syriac Bible (paper), written in Paris 1675. Its text of our Epistles is of the same type as that of the preceding five. But as it dates thirty years after the printing of the Epistles in the Paris Polyglot, it cannot rank as an independent witness, and I have not included it among my authorities, except for the *Pericope*, which it inserts in its place after John vii. 52.]

Thus it appears (*a*) that all the four MSS which most constantly attest the B text are Maronite (7, 8, 10, 15), in date ranging from the fifteenth to the seventeenth century; and (*b*) that no Maronite copy belongs to Group A, or to the Intermediate list. Hence, combining these results with those stated above (pp. xlvi, l) as to the Earlier and Intermediate MSS, we find reason to believe that these witnesses to the text may be classified in place as well as in date,—that there is a group from N.E. Mesopotamia (Jacobite), and a group from the Lebanon (Maronite); the latter closely coincident with group B, the former including group A and part of the Intermediate.

* *Catal.*, no. 34, col. 106.

Section XIII.—*Authorities for our Text:* Editions.

Above (p. xx,—see also p. 4 *infr.*) I have related the main facts of the first printing of these Epistles (by Pococke (Π), 1630), and of their first appearance in their place as part of a complete Syriac New Testament (in the Paris Polyglot (P), 1645). On one or both of these editions all subsequent texts of these Epistles are founded. Some (as Gutbir's Syriac N.T., 1664) give a text slightly amended—apparently by conjecture*: for two only, Dr. Lee's (L, of 1816 and 1820), and Dr. Perkins' (N, New York, 1886), has fresh MS authority been obtained (see pp. xliv, xlix, *supr.*). But Pococke's text has not been borrowed by the Paris editor (Sionita): a careful comparison of the two shows plainly that the latter represents an exemplar distinct from, and appreciably better than, Pococke's cod. 8;—and thus avoids one or two of the worst errors of the *Editio Princeps* (*e.g.*, ܩܕܡܝܐ for ܩܕܡܝܐ, 2 Pet. i. 4; ܒܣ for ܠܒܣ, 3 Joh. 10).—The London Polyglot (A), 1653, simply reproduces the Paris text, with variations so few and petty as to be probably due to inadvertence (as the omission of ܐܟܠ in 2 Pet. iii. 10). The editor (Thorndike) seems to have neglected Pococke's text altogether.—It is to be noted that Sionita was—and it may be assumed as certain that his MS. also, like Pococke's must have been—Maronite.—For L, see Dr. Lee's account in *Classical Journal* (cited above, p. xliv, note ‡). It was issued by the British and Foreign Bible Society. To the American Bible Society is due the edition (N) of 1886, and its precursors—their Syriac Bible, printed (1841) at Urmi in Persia, and reprinted at New York (1874). As noted above (pp. xliv, xlviii), the MSS (11, 13) whence L and N have derived their emendations of the text of our Epistles are Tur'abdinese.

Section XIV.—*Authorities for our Text:* Versions.

Under this head I deal only with the secondary Versions which are known to have been made from our Syriac and not from the Greek. There are but two such:—(*a*) the Latin of Etzel ("*etz*," printed in 1612), and the Arabic ("*arb*," printed in 1897 by Dr. Merx,† and in 1899 by Mrs. Gibson, *Studia Sinaitica*, No. vii).

* The useful Syriac N.T. of Schaaf (1708) gives in an Appendix a convenient summary of the variations of Pococke's, the Polyglot, and Gutbir's texts.

† From a transcript made by Mrs. Burkitt (*Zeitschrift f. Assyriologie*, Dec. 1897).

(*a*) Of Etzel and his Latin translation, and the publication of it, a sufficient account has been briefly given above (p. xx.—see also p. 4 *infr.*). Here it is only necessary to repeat that the exemplar (not now forthcoming) whose text it represents was Maronite, and to add that it agrees in the main with the B-text,—though with some exceptions, of which the most considerable are,—ـه for ـه before ـه (καὶ ἀρετῇ, for καὶ ἀρετῆς, 2 Pet. i. 3), ـه (τίμια, for τιμάς, *ib.* 4), ـه (λαίλαπος, for ἄνωθεν, 2 Pet. ii. 17), and ـه (ὑπομνήσω, for ὑπομνήσθητι, 3 Joh. 10). It thus avoids in all these places the errors of Cod. 8, in which (except the last) Codd. 7, 10, and P share; and is to be classed perhaps (with 3) as intermediate, rather than with the B-group.

(*b*) Of the Arabic, there will be occasion to treat further in another Section (XVIII, p. lxvi): here a few facts only need be stated. The MS* no. 154 of the Library of St. Catharine's Convent on Mt. Sinai (see p. 4 *infr.*) contains the only known copy of this Version. This MS includes (with other documents) the Acts and Catholic Epistles in Arabic, all seven in their Greek order. I have no knowledge of Arabic, and make no claim to judge of the Version as a whole. But it is pronounced by Professor Burkitt (to whom I owe my first knowledge of its evidence) and by other competent Arabic scholars to be translated from the Syriac as above stated. As regards our Four Epistles, the fact (of which I am assured) that it represents (2 Pet. ii. 13) the reading, on all hands admitted to be a blunder, ـه (=ἱματίοις), for ـه (=ἀγάπαις)—a blunder impossible in Greek but easy in Syriac—suffices to prove the Arabic translator to have worked on the Syriac as his basis, not on the Greek.—The Acts (mutilated in the early parts) and the Three Epistles follow the Peshitta; the Four, our Version.† The text of these latter, as represented by it, is largely but not uniformly of the B-type. Thus, while it follows the B-readings which represent κόσμῳ, ἄνωθεν, καλήν (2 Pet. i. 3, 4; ii. 1, 17; iii. 1), the doubled καὶ χαίρειν (2 Joh. 10), ὑπὸ πῦρ (Jud. 7),—on the other hand it avoids many others, such as σπουδάσατε, γελοῖον, οὐχ (before εὑρεθήσεται) (2 Pet. i. 15, ii. 18, iii. 10), and the significant omission of καί before

* See Mrs. Gibson's *Catalogue* of Arabic MSS in Convent of St. Catharine (*Studia Sinaitica*, no. III).

† See Mrs. Gibson's Introduction, p. viii, to her edition, as above (p. lvii); also her Appendix, pp. 52 *et sqq.*

Κύριον (Jud. 4). On the whole, however, it leans decidedly to the B-side. If it is rightly assigned, as Mrs. Gibson with other authorities of the highest competence assign it on palaeographic grounds, to the ninth century, it is, as a witness in great measure to the B-text, coeval with our oldest witness to the A-text (Cod. 1). And thus it proves that many of the most serious corruptions of the B-text are not, as the MS evidence would otherwise lead us to conclude, recent in date and Maronite in origin.

Section XV.—*The Text of the Earlier as against the Later MSS adopted in this Edition.*

From the materials described in the foregoing Section the text of the present Edition has been formed, irrespective of all previous printed texts. All those texts are based ultimately, as we have seen, on two manuscripts—one, our Cod. 8, the other not now forthcoming,—which are reproduced, the former in the *Editio Princeps*, the latter in the Paris Polyglot ;—the former being (see p. liv *supr.*) of the seventeenth century, the latter nearly identical with it in text, and probably little if at all earlier in date. One or other of these has been assumed as the *Textus Receptus* by subsequent editors ; two only of whom (both of the nineteenth century) have corrected it here and there—Dr. Lee in L after Cod. 9, and the American editor in N, after Cod. 11.* The text of all these, even of L and N, presents a considerable number of readings which diverge widely from the text of the original as attested by Greek authorities, most of these divergences being unconfirmed by any other evidence. Many, but not all, of these divergent readings have been made known to Biblical students in the *Apparatus* subjoined to Tischendorf's Greek Testament (eighth edition).†—The text as now presented, based on the combined testimony of some twenty manuscripts, varying in date from the ninth century to the seventeenth or later (including every one which I have been able directly or indirectly to reach), and thus completely reconstructed, will be found to differ frequently—in not a few places materially—from the text as hitherto edited.—The

* See p. lvii *supr.*

† Tischendorf cites the Syriac New Testament from Schaaf's edition (or rather from the Latin version attached to its text) as "Syr^{sch}"—except in the Four Epistles, where he writes "Syr^{bodl}" ; assuming Schaaf to have uniformly repeated Pococke's text, which is not always the fact. See my article in *Hermathena*, vol. vii, pp. 281 *et sqq.*

twofold result of this process has been that (chiefly on the authority of the older manuscripts)—

(1°) The weight of our Version as a textual authority, in many cases of dispute as to the reading of the Greek, is transferred from one side to the other :

(2°) The greater part of the readings which deviated most widely from the *consensus* of the Greek authorities disappear.

Connected with head (2°), another result appears :—that

(3°) The text of the Philoxenian is brought closer to that of the Harklensian.

Every instance of such approximation is to be accounted as a confirmation, by the authority of the Harklensian, of the textual evidence on which our emendation of the Philoxenian has been made,—the evidence (that is) of our earlier group of Philoxenian manuscripts.—Or, to state the case more justly, in each such instance the Harklensian is to be recognised as the earliest witness to the true text of its Philoxenian prototype—its testimony, which is that of a careful scholar, not of a mere transcriber, reaching back to a date (614) long prior to that of any extant copy, little more than a century later than the date (508) when the Philoxenian was given to the Syriac-speaking Church.

Section XVI.—*The Text of the Later MSS upheld by Professor Merx.*

Another view of the facts disclosed by the collation of our manuscripts is, however, possible. It may be said that in these earlier manuscripts of the Philoxenian we have it, not in its genuine and original form, but as re-handled by some editor or editors in order to bring it into conformity with the Harklensian revision ; while the later manuscripts preserve the text as derived by them from copies that had escaped such meddling of correctors. Such a view has in fact been put forward by Professor Merx. This eminent scholar holds that the true text of the Philoxenian is on the whole correctly exhibited by our later manuscripts and the printed editions based on them. The readings of our earlier manuscripts he rejects as corruptions in the form of editorial corrections : the agreement of the Harklensian with these he sets down not as testimony in their favour but as indications that it is the source whence they have been derived.—In confirmation of this judgment, and to meet the *prima facie* improbability of the later copies

having preserved the original form of the text more truly than the earlier, he invokes the support of the Arabic Version, which (as above shown) was made not from the Greek but from the Philoxenian, of which Version the only known copy is supposed to be of the ninth century,—older therefore than any of our manuscripts except probably Cod. 1, which bears date A.Gr. 1134 (A.D. 823). This secondary Version, in many (yet not in all) instances, proves to agree with the readings of our later copies as embodied in the ordinary printed text; and Dr. Merx accepts it as decisive in favour of that text against the evidence of our earlier copies.

In Professor Merx's view, then, the readings in which the ordinary printed text, with the bulk of the later manuscripts of the Philoxenian, —as against the text now presented, amended after the earlier manuscripts—diverges from the Greek as read by all other authorities, are not mere errors of transcription in the Syriac, but represent genuine (but otherwise unattested) variants in the Greek exemplar which the Philoxenian translator has faithfully reproduced. And on the other hand, our earlier manuscripts present a text which, though more nearly conformed to that of other witnesses, is not the Philoxenian as originally issued, but as re-handled by editors who have corrected it into conformity with the Harklensian, which adheres closely to the Greek.

These two opposite views of the facts presented by the manuscripts of Philoxenian text admit of an easy comparative test, addressed to the eye as well as to the understanding.

SECTION XVII.—*Professor Merx's Theory tested by Juxtaposition of Examples of rival Readings.*

Let us write down, side by side, some leading examples of the readings in which the manuscripts of our later differ from those of our earlier group, placing under each the corresponding Greek, and judge in each case by inspection whether of the two hypotheses is more probable,—that the Syriac as exhibited by the later group is a scribes' perversion of the earlier,—or, that it represents a variant which, though found in no extant Greek manuscript and supported by no other Version, really existed in the underlying Greek.

As above, in Section XII, we call the earlier group A;—the later, B. It will be found that, in every case, the Syriac as given by printed texts and the B-group represents a reading of the *Greek* which is not known—and which resembles none that is known—to the Greek

witnesses ;—whereas it is readily accounted for as a facile and obvious corruption of the *Syriac* as exhibited by the A-group and adopted thence into our emended text.

(i.) I place first a few examples chosen because they serve the purpose of this Section in the most convincing manner,—the Greek evidence being, in each and all of them, unanimous, with the A-text and against the B-text.*

(*a*) 2 Pet. i. 4 (*τὰ μέγιστα καὶ τίμια ἐπαγγέλματα*).

With A, we read ܦܘܩܕܢܐ = (all Greek) *ἐπαγγέλματα* } *for* { ܦܘܩܕܢܐ of B = *ἐπιγνώσεις*† (unattested).

Here it seems impossible to doubt that B represents a Syriac scribe's blunder, between two words which to eye and ear present but small and easily overlooked difference, though in sense widely remote. The other alternative is barely admissible,—that the Greek exemplar, which the Philoxenian represents, really read *ἐπιγνώσεις* or *ἐπιστήματα* (or any word equivalent), alien to the purport of the passage and unconfirmed by other evidence—that B has preserved this genuine Philoxenian reading, and that A has been tampered by a corrector so as to bring it into conformity with the current Greek text and the Harklensian.—This latter explanation perverts the facts ; it accounts for the B-readings by a complicated hypothesis assuming the existence of an unsuitable and otherwise unknown Greek variant, and supposing an imaginary editor to have borrowed from the Harklensian the reading as now found in the A-text.—The former explanation is, on the contrary, simple and natural ; it merely alleges a common and very minute error of transcription. I have therefore unhesitatingly adopted the A-reading into the reconstructed text of this Edition.

(*b*) 2 Pet. ii. 1 (*ψευδοπροφῆται ἐν τῷ λαῷ*).

With A, we read ܒܥܡܐ = (all Greek) *ἐν τῷ λαῷ* } *for* { ܒܥܠܡܐ of B = *ἐν τῷ κόσμῳ* (unattested).

Here the facts are similar to those of example (*a*) : and the like alternative is set before us. The B-reading is unworthy of considera-

* The lists of passages set forth under this head and the following are not meant to be exhaustive, but merely to give a sufficient view of the facts. It is limited to examples in which the Greek authorities are unanimous or nearly so.

† Or possibly (to suit the context), the neuter *ἐπιστήματα* (in the sense of *σημεῖα*).

tion, lacking all support and unsuited to the context. It cannot be accepted as representing a variant in the Greek, and is to be dismissed as an instance of a very common mistake into which Syriac scribes are notoriously apt to fall,* of writing ܠ after (or before, or for) ܕ, to which it is so similar in form.

(*c*) 2 Pet. ii. 17 (*νεφέλαι ὑπὸ λαίλαπος ἐλαυνόμεναι*).

With A, we read ܥܢ ܕܠܠ̈ } *for* { ܥܢ ܟܕܠ of B
= (all Greek) *ὑπὸ λαίλαπος* } { = *ἀπ' ἄνωθεν* (unattested).

[The resemblance between the Syr. words is still more marked in estrangela, as ܥܢ ܕܠܠ *for* ܥܢ ܠܟܠ.]

Of this example the same is to be said as of the previous ones; and the error in the Syriac arises here, as in (*b*), from the similarity to the eye between ܠ and ܕ, leading here to the wrong omission of the latter as there to the wrong insertion of the former.

(*d*) 2 Pet. ii. 18 (*ὑπέρογκα γὰρ ματαιότητος φθεγγόμενοι*).

With A we read ܣܓ̈ܐ } *for* { ܣܓ̈ܐ of B
= (all Greek) *ὑπέρογκα* } { = *γελοῖον* (unattested).

This is an example exactly parallel to (*a*), (*b*), and (*c*).

(*e*) 2 Pet. iii. 1 (*διεγείρω τὴν εἰλικρινῆ διάνοιαν*).

With A we read ܐܦܣ } *for* { ܐܦܣ of B
= (all Greek) *εἰλικρινῆ* } { = *καλήν* (unattested),

Another like example.

(*f*) 3 Joh. 10 (*λόγοις πονηροῖς φλυαρῶν ἡμᾶς*).

With A we read ܫܥ̈ } *for* { ܫܥ̈ of B
=(all Greek) *φλυαρῶν* } { = *ποιῶν* (unattested).
[*or ἐπισκεπτόμενος*]

A sixth example; all of these being cases in which the Greek evidence is unanimous, and all the MSS of A-group agree with it.

To these may be added another, in which also the Greek evidence is unanimous, but the A-MSS, though unanimous as against B, are not fully agreed among themselves.

(*g*) Jud. 7 (*πρόκεινται δεῖγμα πυρός*).

With A we read ܕܝ̈ ܕܢ̈ } *for* { ܕܝ̈ ܕܢ̈
=(all Greek) *δεῖγμα πυρός* } { = *ὑπὸ πῦρ* (unattested).

* See *e.g.*, Matth. i. 21, where the Curetonian makes, while Peshitta and Sinaitic avoid, the same mistake between these words.

Some of the A-group exhibit the (apparently conflate) ܐܬܘܪ ܐܫ ܡܢ ܩܕܡ = ὑπὸ δεῖγμα πυρός. But whichever of the A-readings is right, the B-reading is equally due to the resemblance between ܐܬܘܪ and ܐܫ, leading to the omission of the former.

It will be noticed that in each and all of the above examples, the B-text is not only uncorroborated but (with the exception of example (*e*) where the B-reading is merely commonplace and pointless) is in itself improbable as being unsuited to the context in which it is found. This fact would not, of course, disprove the possibility that such readings existed in the exemplar used by the Philoxenian translator, though they would lower its value as a textual witness.—But another feature, likewise found in common in all these examples without exception, cannot be thus dismissed from consideration. It is this, that (as above pointed out) in every case there is apparent to eye and ear a close resemblance between the Syriac words wherein A and B differ—words utterly remote from one another in meaning—which compels us to infer that one word has been written by mistake for the other; while the Greek words represented by them are quite dissimilar *inter se*. For this fact Professor Merx has not accounted; on his theory it is a mere accident that ܦܘܩܕܢܐ and ܦܘܩܕܐ look so much alike, ܣܟܠܐ and ܣܒܪ, ܥܠ ܟܠ and ܥܠ ܟܠܐ, ܒܣܡ and ܒܫܡ, ܗܝܟܠ and ܗܝܟ, ܐܠܗ and ܐܠܗ, Ἀπὸ and ἀπὸ, ܐܫ and ܐܬܘܪ,—while there is no likeness between ἐπιγνώσεις (*or* ἐπιστήματα) and ἐπαγγέλματα, κόσμῳ and λαῷ, ἄνωθεν and λαίλαπος, γελοῖον and ὑπέρογκα, καλήν and εἰλικρινῆ, ποιῶν and φλυαρῶν, ὑπὸ πῦρ and δεῖγμα πυρός.—If indeed such likeness, however close, appeared in but one instance, it might be set down to chance, though it would justify us in suspecting a mistake in that instance. But recurring as it does in every instance, it warrants us in drawing confidently the general conclusion that the outward resemblance between two Syriac words, and not the existence of a Greek variant, has caused the B-text to deviate from the A-text and from the Greek. For it cannot be a mere accident that in every one of these examples two dissimilar Greek words should be represented by two Syriac words so nearly alike in written (or spoken) form that either might readily be by inadvertence substituted for the other. Then, as between the two Syriac words which in each case have by their similarity led to the disagreement of the texts, we are bound to accept the one which by

its own fitness and by all Greek evidence is attested as right, and to reject the other as a mere error of transcription.

(ii.) The following examples are less conclusive only in that the B-reading is a possible variant in the Greek though not recorded as such,—or, as in example (*i*), an actual though weakly attested variant.

(*h*) 2 Pet. i. 4 (*τὰ μέγιστα καὶ τίμια*).

With A we read ⟨ ⟩ = (all Gr.) *καὶ τίμια* *for* ⟨ ⟩ of B = *καὶ τιμάς* (unattested).

(*i*) 2 Pet. i. 15 (*σπουδάσω ἔχειν ὑμᾶς*).

With A we read ⟨ ⟩ = (nearly all Gr.) *σπουδάσω* *for* ⟨ ⟩ = (3 Gr. mss only) *σπουδάσατε*.

(*j*) 2 Pet. i. 16 (*οὐ γὰρ . . . ἐγνωρίσαμεν ὑμῖν*).

With A we read ⟨ ⟩ = (all Gr.) *ἐγνωρίσαμεν* *for* ⟨ ⟩ of B = *ὅτι ἐγνώρισα* (unattested).

(*k*) 2 Joh. 6 (*ἵνα περιπατῶμεν κατὰ τὰς ἐντολὰς αὐτοῦ*).

With A we read ⟨ ⟩ = (all Gr.) *τὰς ἐντολὰς αὐτοῦ* *for* ⟨ ⟩ of B = *τὴν ἐντολήν* (unattested).

(*l*) 3 Joh. 9 (*ὁ φιλοπρωτεύων αὐτῶν*).

With A we read ⟨ ⟩ = (all Gr.) *αὐτῶν* *for* ⟨ ⟩ of B = *ὑμῶν* (unattested).

(*m*) Jud. 2 (*εἰρήνη καὶ ἀγάπη πληθυνθείη*).

With A we read ⟨ ⟩ = (all Gr.) *καὶ ἀγάπη* *for* ⟨ ⟩ of B = *ἐν ἀγάπῃ* (unattested).

(iii.) A third class of examples (which might have been classed under i.) consists of passages where B, against A (and the Greek), omits or inserts letters (mostly prefixes) or small words, which might easily be overlooked or interpolated. Some of these are material to the meaning or connexion.—Such are—

2 Pet. ii. 3, ⟨ ⟩ *for* ⟨ ⟩ before ⟨ ⟩ (*λόγων for καὶ λόγοις*); ii. 6, *om* ⟨ ⟩ before ⟨ ⟩ (*καί* before *πόλεις*); ii. 8, *om* ⟨ ⟩ after ⟨ ⟩ (*ὁ* before *δίκαιος*); iii. 5, *om* ⟨ ⟩ (*γάρ* after *λανθάνει*); iii. 10, *ins* ⟨ ⟩ before ⟨ ⟩ (*οὐχ* before *εὑρεθήσεται*); iii. 13, *om* ⟨ ⟩ after ⟨ ⟩ (*καινήν* after *γῆν*); 2 Joh. 5, *om* ⟨ ⟩ before ⟨ ⟩ (*ὡς* before *ἐντολήν*); Jud. 4, *om* ⟨ ⟩ prefix to ⟨ ⟩.

With these may be classed, 2 Joh. 10, the repetition of ܘܫܠܡ (καὶ χαίρειν); 3 Joh. 6, the omission (by homœoteleuton of ܠܐ) of ܘܬܫܕܪܘܢ ܠܐ (προπέμψας); also, Jud. 10, of ܕܒܥܐ after ܡܬܬܠ (ἄλογα before ζῶα).

Most of these examples, though trivial to the eye, affect the text appreciably—some of them gravely. The reading of 2 Pet. iii. 10 is of great critical interest; the omission from 3 Joh. 6 leaves the passage unmeaning; that from Jud. 4 (of a single letter) appears to be an intentional tampering with the text in mistaken zeal, to compel it to attest the Godhead of Our Lord.

In all of them, the B-text is absolutely without Greek support, and its deviations can only be ascribed to inexactness on the part of the scribes. Under this head therefore we have further confirmation of our estimate of it as being untrustworthy where it is opposed to the A-text.

Section XVIII.—*The Arabic Version and the* B-*text.*

Turning now to the Arabic Version and the support it lends to the B-text,—which is really the only fact of importance that has been adduced in favour of that text,—it is to be noted that its support is by no means given to all the B-readings. Thus under head i., it sides with A against B in two (*d*, *f*) of the seven examples there cited (representing with A, ὑπέρογκα of 2 Pet. ii. 18, φλυαρῶν of 3 Joh. 10). Likewise under head ii., in one out of six (σπουδάσω of 2 Pet. i. 15). Under iii. there are eleven examples, in but three of which the Arabic agrees with B;—namely, ؛ before ܡܠܐ (=λόγων) in 2 Pet. ii. 3, the omission of ܓܪ (=γάρ) in 2 Pet. iii. 5, and the insertion of a second ܘܫܠܡ (= καὶ χαίρειν) in 2 Joh. 10. Of the remaining eight, in which the Arabic supports the A-text, some are very important.

The evidence therefore of this secondary Version (under heads i. and ii.) merely proves that of those corruptions of the B-text which are due to mistake between words which look and sound alike, most are as early as the tenth or even the ninth century,—older than the manuscript evidence alone would have led us to suppose,—though probably later by three centuries than the time of Philoxenus. But its evidence under head iii. proves further that the B-text, where it errs in the matter of inconspicuous (yet, as the examples of 2 Pet. iii. 10, Jud. 7 prove, far from insignificant) insertions or omissions, has suffered not a little from the carelessness of transcribers of much more recent date.

SECTION XIX.—*The Harklensian Version and the A-text.*

1. As regards the coincidences between the A-text and the Harklensian, and the suggestion that they are due to editorial corrections made in the former to conform it to the latter, I have remarked (pp. 98, 99, 110, *infr.*) on the perversity of the criticism to which that suggestion belongs. I have now to point out that (as we have seen in last Section that the Arabic does not always corroborate the B-text, so likewise) the A-text is not uniformly in agreement with the Harklensian. As we there saw that A sometimes has the Arabic on its side, so we now meet the counter fact that B sometimes (though rarely) has erred in company with the Harklensian. A notable instance of this occurs 2 Pet. i. 15, where the Harklensian leads, and all the B-group (but not the Arabic) with most of the intermediate follow, in adopting against the A-group the plainly erroneous reading σπουδάσατε. So again, 2 Pet. ii. 10, the Harklensian with the B-text, not the A-text, reads ἐν ἐπιθυμίαις for ἐν ἐπιθυμίᾳ; *ib.*, 11, omits παρὰ Κυρίῳ; and, 2 Joh. 5, omits ὡς before ἐντολήν. In these cases therefore Professor Merx's theory of the A-text fails absolutely.

2. Further, even in the cases where the A-group agrees (as against the B-group) with the Harklensian as regards the Greek text represented, it differs as regards the Syriac word employed.—Thus, (α) 2 Pet. i. 4, the Harklensian is with A against B in representing ἐπαγγέλματα (see Sect. XVII, head i., *a*, p. lxii); but the Syriac equivalent used by Harklensian is ܡܟܪܙܐ,—not (as Philoxenian, A-text) ܡܥܕܢܐ. Again, (β) *Ib.*, Harkl. (head ii., *h*, p. lxv) renders τίμια by ܡܟܒܪܬܐ—not (as Philox., A) by ܝܩܪܬܐ (which is rather = τιμητά). Again, (γ) 3 Joh. 6, Harkl. (head iii., p. lxv) renders προπέμψας by ܡܟܠܟܠ—not (as Philox., A) by ܡܫܠܚ. Lastly, (δ) Jud. 10, Harkl. (again head iii., p. lxvi) renders ἄλογα by ܠܐ ܡܟܬܟܠܐ,—not (as Philox., A) by ܠܐ ܡܬܥܩܠܐ.—It is obvious that if the A-readings in these places were corrections made by an editor of the Philoxenian to assimilate it to the Harklensian, the assimilation would have extended to the Syriac equivalent employed, as well as to the Greek text followed.

3. Moreover, in one of the above examples, the Harklensian, in discarding the A-rendering, attests the A-reading against the B-reading,—namely, 3 Joh. 6. Here, its margin, though its text renders προπέμψας

more exactly by ܡܟܟ, retains as an alternative the ܟܘ̈ of the A-text which the B-text omits.—A like case occurs, 2 Pet. iii. 10, where the Harklensian, though in its text it adopts the rival reading of some Greek authorities (*κατακαήσεται* for the better attested *εὑρεθήσεται* which the Philoxenian follows), on its margin records the ܠܐ ܐܫܟܚ of the latter,—but in so doing confirms our A-text by omitting the negative ܠܐ (= *οὐχ*) which the B-group interpolates before it. Thus these two Harklensian notes prove not only (as pointed out in a previous Section) that the translator had the Philoxenian before him, but that he had it in the form exhibited by group A, not by group B.—It is worth while in passing to remark that in the case of this last-cited passage, the facts are against Professor Merx's theory in three respects. For the A-reading (*εὑρεθήσεται* without the *οὐχ* of B) (1) cannot be borrowed from the Harklensian, which in its text substitutes *κατακαήσεται* for *εὑρεθήσεται* :—(2) is not contradicted, but supported, by the Arabic in omitting the negative :—(3) is actually attested by the Harklensian margin where it is placed as an alternative to the reading of the text.*

Finally, an examination of the MSS discloses other facts worthy of record as bearing on the matter in hand.

4. Where the MSS of the A-group show traces, as here and there happens, of the corrector's hand, the corrections are in the direction not of the Harklensian, but of the B-text. Even the earliest and best of them, Cod. 1, has been so dealt with in two places, where a later hand has introduced B-readings :—2 Pet. i. 4, ܝܩܪܐ (= *τιμάς*) ; and so 2 Pet iii. 1, ܫܦܝܪܐ (= *καλήν*).† Similarly in Cod. 2, the B-interpolation ܠܐ (= *οὐχ*) has been placed in the margin of 2 Pet. iii. 10.‡ Also Cod. 20, which, though of fifteenth century, has a text largely coinciding with A, in three places where it exhibits A-readings inserts the B-readings in its margin ;—2 Pet. ii. 17 (text, ܚܫܟܐ ; marg., ܚܫܟ̈) : ii. 18 (text, ܣܓ̈ܐ ; marg., ܣܓ̈ܐ) : iii. 16 (text, ܫܐܝܪ̈ ; marg., ܫܐܝܪ̈).§

5. Where instances are detected, as admittedly happens now and

* Note that, *e contra*, the very recent Cod. 19 inserts on its margin the Syr. equivalent for the *κατακαήσεται* of Harkl.

† See pp. 10, 18, 98, 113 *infr.*

‡ See pp. 20, 115 *infr.*

§ See pp. 142, 143 *infr.*

then, of tampering with the text of our MSS with the purpose of conforming it to the Harklensian, they occur not in the A-group, but in some of the later MSS which are intermediate in text between it and the B-group, and give to the latter only a partial and intermittent support,—namely, Codd. 5, 11, 13, 19, 20.* Of these, 11, 13, 20 (good copies written with scholarly care) are of the later part of the fifteenth century; 19 is a very recent transcript of unknown origin; 5 alone has a claim, though a doubtful one, to be assigned to the twelfth, and the Harklensian note found in it is by a later hand.

Section XX.—*Summary.*

On these grounds then (explained more fully in detail in the Supplemental Notes) I submit that we are bound to reject the theory which attributes to editorial manipulation the large agreement of the A-text with the Harklensian. That agreement is due to the fidelity (1) of the early caligraphers who produced the A-group of MSS, and (2) of the Harklensian reviser in reproducing all that he retained of the original Philoxenian,—so that in his Version we have the best, and (by two centuries) the earliest, witness to the authentic Philoxenian text.—And in confident reliance on the basis (confirmed by this attestation) furnished by our earlier codices, I present the text constructed on it, as a restoration, complete so far as the extant evidence warrants, of the text of these Epistles as it came, just fourteen centuries ago, from the translator's hands.

Section XXI.—*The Underlying Greek Text.*

The Syriac Text, thus restored, is represented with the closest attainable exactness in the Greek Text subjoined to it. By reference to this, and to the appended foot-notes, which contain an ample *Apparatus Criticus* of the various readings of the Greek, a reader though unacquainted with Syriac may obtain an accurate knowledge of the textual evidence yielded by our Version, and of the relation which the Greek Text represented by it bears to that of the principal

* See pp. 101 and footnote, 103, 130 *infr.* Other instances are found in Cod. 15, which is one (though the earliest) of the B-group, and exhibits Harklensian readings throughout, and moreover gives 2 Pet. in the Harkl. version.

Greek witnesses severally — especially the seven available uncials (ℵ A B C K L P) — and to that of the Latin and other primary Versions.

For my own guidance in this part of my work, I have made a Table of the passages in which the seven vary appreciably *inter se* (neglecting variations of such nature as to be incapable of reproduction in Syriac), and have noted the agreements of each MS with the texts attested by the Philoxenian and the Harklensian severally. It is unnecessary to print this Table at length; but it is worth while to state the results it yields, which are as follows.

1. The passages it includes are in number 115. In these, the instances in which the Philoxenian text agrees with each several uncial are:—With ℵ, 65; with A, 60; with B, 53; with C, 44; with K, 51; with L, 55; with P, 51.—It is to be borne in mind that C lacks 2 John, and that but for this defect its figure would presumably exceed 50. Setting it aside then as doubtful, we learn that, of the rest, ℵ and A support our text in rather more than half the 115 places; B and the three later MSS (K L P) in rather less than half,—the highest number of instances of agreement being markedly with ℵ, the lowest with K and P.

2. Moreover, the important result discloses itself (briefly stated by anticipation above in Section xi, *a*, p. xxxix), that the agreements of our Philoxenian with the Harklensian are more numerous than with any of these Greek texts,—being 76 in all, about two-thirds of the 115 passages recorded in my Table. Besides these, it has been pointed out above (xi, *b*, p. xl) that there are some twenty places in which Philoxenian and Harklensian agree together against the consent of the semi-uncials and all other Greek authority.—These facts, taken together, demonstrate forcibly the closeness of the textual affinity that subsists between these Versions.

To estimate the comparative value of the texts followed by them severally, and to investigate the character of each, would be an interesting task; but it lies outside the range of this Introduction.

December, 1908.

Postscript.—*The Pericope de Adultera.*

Concerning the Syriac MSS in which the passage, John vii. 53—viii. 12, is to be found, sufficient particulars will be found on p. 3 *infr.* (see also pp. 41—49, 87—92). The facts may be summed up as follows :—

1. Its translation into Syriac, in the form in which it appears in Walton's Polyglot and subsequent Syriac New Testaments (distinguished as I., p. 41 *infr.*), is ascribed in some copies, including the earliest, to "the Abbot Paul, who found it in Alexandria" (see pp. 41, 42 *infr.*), presumably the Paul of Tella of the early seventh century, to whom we owe the Syro-Hexaplar Old Testament (see Introduction to Part II, *infr.*).* Of the eight copies of it (p. 3 *infr.*), cited in the *Apparatus* which accompanies the text (Codd. *a*, *b*, *c*, *d*, *e*, *f*, 10, 16), one only (16) reads it in the Gospel text (Peshitta), one only (*b*) as part of a Lection from the Gospel (Peshitta), one only (*e*) in the Gospel text (Harklensian). The rest include it as an extract (as *f*, 10, 15), or (as *c*) append it to, or (as *d*) set it on the margin of, the Fourth Gospel (Harkl.), or finally (as *a*, the oldest) write it on a fly-leaf of an early MS of the Peshitta Gospels.†—Another recension of the narrative, *infr.*, p. 45, differing only in wording, is found in Codd. *g* and 15; the former of which includes it in the Peshitta text of the Gospel, the latter inserts it on a separate leaf attached to a copy of the Catholic Epistles.—Of the above, the two (Codd. *g* and 16), which alone treat it as part of the Peshitta Gospel text, are of the seventeenth century.

2. The story in a form substantially different, of which the Syriac text is preserved in the eighth Book (ch. vii.) of the *Chronicle* which bears the name of Zacharias of Mitylene,‡ is given (distinguished as II) at p. 46 *infr.*, from Codd. *h* and *i*, of which the former is a copy of the *Chronicle*, the latter an extract from the same. In Cod. *f* also (a copy of Bar-Salîbî's *Comm. on the Gospels*), it is cited *in extenso* after the comments on Joh. vii., followed by the other (Paul-) form of the same.

* Or else his contemporary, the "Abbot Paul," who in A.D. 624, in Cyprus, translated into Syriac the works of Gregory Nazianzen. See Assemani (*B.O.*, t. i, p. 171), who calls him Bishop of Cyprus; Wright, *Catal.*, p. 423; also his *Syriac Lit.*, p. 135.

† For the history of its appearance in print, and of its admission into the printed Syriac New Testament, see under Cod. 10 (p. lv *supr.*).

‡ Printed by Land, *Anecdota Syr.*, t. III.—Dr. Hamilton and Mr. Brooks have published an English translation of the *Chronicle* (1899), to which the latter has prefixed an important Introduction.

This eighth Book and those that follow are the work of a continuator, and were completed in A.D. 569. He tells us that it "was found [*i.e.*, apparently, the Greek of it] in the Gospel of Mara, Bishop of Amid" [died circ. 527]. Whether Mara, or this continuator, or some other, translated it into Syriac, is uncertain. It seems to be extant neither in Greek nor any other language. This Syriac version of the story in this form belongs (as the date of the eighth Book above given proves) to the sixth century,* and is earlier by nearly half a century than the better known version by Paul of the story in its familiar form. Both forms (it is to be noted) claim to have been "found" by Syrian ecclesiastics at Alexandria.†

3. Below (p. 46) I have referred to a version of the Paul-form of the *Pericope*, appended to a very recent copy of the Gospels (Bodl. Or. 625) bearing date 1801, the work of a Malabar scribe,—which I have forborne to print, judging from internal evidence that it was merely a translation from the Latin Vulgate probably connected with the action of the Synod of Diamper. I have found, since p. 46 was written, that in Decr. 2, cap. XIV of Actio III of that Synod, A.D. 1599, after noting the defects of the Peshitta Bible, the Synod orders that they are to be supplied "according to the Chaldee copies which are emended *and the Vulgate Latin* Edition"; and that this is to be done by Francisco Roz, a Jesuit, Professor of Syriac in the Jesuits' College at Vaipicotta, founded a few years previously (see Geddes, *Hist. of Malabar Church*, as cited above, p. xlv, note †). To him, therefore, we may without hesitation attribute this translation of the *Pericope*. But there seems to be no evidence that he fulfilled the directions of the Synod by translating also our Four Epistles.—Possibly the version of the Revelation, of which two copies are among Dr. Buchanan's Malabar Syriac MSS in Cambridge University Library,‡ may be the work of the same translator.

* The MS *h* (Br. M., Add. 17202), which contains the *Chronicle*, is probably to be dated not later than A.D. 600.

† For Zacharias, see Land, *Anecdota Syr.*, t. III, Introduction; also that of Mr. Brooks (above mentioned): for Mara, Land (as before), pp. 245, 250 (v. and vii. of *Chronicle*, Book VIII): for both, Assemani, *B.O.*, t. ii, pp. 52, 54.

‡ *Catal.*, Oo. 1, 11 (7); Oo. 1, 21.—Whether the Syriac version of the Revelation (with Commentary), of the same Library, Add. 1970, is identical with the above, I have not ascertained. It professes to be translated from an Arabic translation *from the Latin*. All these MSS are Nestorian, of the eighteenth century.

SYRIAC TEXT

THE FOUR SHORTER CATHOLIC EPISTLES

2 PETER, 2 JOHN, 3 JOHN, JUDE

AND

THE SYNTAXIS DE ADULTERA

(St. JOHN VII. 53—VIII. 12)

SYRIAC TEXT

MANUSCRIPTS CITED.

The Manuscripts on which the following texts are based, and to which the *Apparatus Criticus* refers, are as follows:—

(A.) For the Four Epistles.

1. London, British Museum, Add. 14623 (Catal. dcclxxxi). No. 7 of a Miscellany of Extracts. It contains the Seven Catholic Epistles. Order: 1, 2, 3 John; James; 1, 2 Peter; Jude.—2, 3 John begin fol. 26 *v*°; 2 Pet., fol. 28 *r*°; Jude, fol. 30 *v*°. Dated A.G. 1134 (=A.D. 823).

2. *Ib.*, *ib.*, Add. 14473 (Catal. cxxxii). The Four shorter Cath. Epp., appended by a later hand (ff. 140–148) to an early MS of Acts with the Three longer Epp. (Catal. cxxv). Estrangela. Cent. xi [or xii?].

3. *Ib.*, *ib.*, Add. 17226 (Catal. cxxiv). Acts and Seven Cath. Epp.; the Four shorter following (fol. 33 *v*° et sqq.) the Three longer; mutilated at end (from Jude 20). Cent. xiii or xiv.

4. *Ib.*, *ib.*, Add. 14474 (Catal. cxxi). [2 Pet. (Harkl.) (ff. 102–104),] 2, 3 John, Jude (ff. 109–112); part of insertion into a ixth Cent. MS of Acts preceded by Pauline and followed by Cath. Epp. Cent. xi or xii.

5. *Ib.*, *ib.*, Add. 14681 (Catal. cxxiii). Acts and Epp.; the Four (originally) following the Three, but preceding the Pauline. Order: 2, 3 John (beginning fol. 68 *r*°); 2 Pet. (f. 69 *v*°, breaking off in ii. 5); Jude lost. Cent. xii or xiii.

6. *Ib.*, *ib.*, Add. 17115 (Catal. xcvi). One of two leaves appended to a vith cent. MS of SS. Matth. and John. It contains (fol. 87 *v*°) only Jude 1–13. Of Cent. ix or x.

7. *Ib.*, *ib.*, Rich 7162 (Catal. R.-F. xviii). Acts and Epp.; Cath. before Paul., in usual Gr. order (2 Pet., fol. 123; 2, 3 John, Jude, fol. 137). The Seven complete. Cent. xiv.

8. Oxford, Bodleian Libr., Or. 119 (Catal. 35). Acts and the Seven Cath. Epp. in Gr. order (2 Pet., fol. 123; 2, 3 John, Jude, fol. 137). Complete. Probably of early xviith Cent. Edited by Pococke (see below (II) under "Editions").

9. Cambridge, University Libr., Oo. i. (vol. 2 of Syr. Bible known as "Buchanan's"). New Test.; Cath. Epp. following Acts (the Four placed (after the Three), fol. 309 *r*°). Complete, but in places illegible. Estrangela. Late xiith or early xiiith Cent. Used by Lee for his edition (L: see below).

10. Dublin, Trin. Coll. Libr., B. 5. 16 (Catal. 1509). The Four Epp. (ff. 2–14), preceded (fol. 1) by *Pericope de Adultera*, and followed by Apocalypse. Complete. Known as "Ussher's." Dated A.D. 1625.

11. Utica (New York State, U.S.A.), Library of Mr. Williams. Gospels, Acts, Epp. (Cath. in Gr. order (2 Pet., fol. 58 r°; 2, 3 John, Jude, fol. 64 v°), followed by Paul.). Complete. Dated A.G. 1782 (= A.D. 1471). Used by editor of (N) New York Syr. N.T. (see below).

12. Manchester, John Rylands Libr. [formerly Earl of Crawford's, Haigh Hall, Wigan, no. II]. New Test.; Apoc. following Gospels and preceding Acts; then Epp. (Cath. in Gr. order (2 Pet., quire 17, fol. 4 v°; 2, 3 John, Jude, *ib.*, fol. 10 r°), followed by Paul.). Complete. Estrangela. Cent. XII (late) or XIII (early).

13. Amsterdam, Libr. of Seminary of Remonstrants, no. 184. Acts and Epp. (Three Cath., Paul., followed by the Four (fol. 145 v°)). Complete. Known as "Wetstein's." Dated A.G. 1781 (= A.D. 1470).

14. Paris, Bibliothèque Nationale, Supplément 27 (Catal. 29). Gospels, Acts, Epp. (the Three, followed by the Four (fol. 124 r°), and then Paul.). Complete. Estrangela. Cent. XII (late) or XIII (early).

15. *Ib.*, *ib.*, Ancien Fonds 31 (Catal. 60). The Cath. Epp.; but only 2, 3 John, Jude (fol. 5) are of our version;—followed (fol. 9 r°) by *Peric. de Adult.* (see under MS *g*, p. 3). Dated A.D. 1482.*

16. *Ib.*, *ib.*, Suppl. 79 (Catal. 5). New Test., being tom. 5 of a Bible. —*Peric. de Adult.* in text of St. John vii, viii; Cath. Epp. in Gr., Lat. order (after Pauline). Dated A.D. 1675. [Used in the present work only for the *Pericope*.]

17. Oxford, Bodl. Libr., Dawk. 23 (1) (Catal. 34). A fragment of three leaves, containing 2, 3 John, Jude (mutilated here and there). Cent. XVII or XVIII.

18. Mount Sinai, Libr. of Convent of St. Catherine (Catal. 5). A supplement (Acts and Cath. Epp. in Gr. order) to an early Estrangela MS of Paul. Cent. XVII or XVIII.

19. (Belongs to Dr. Rendel Harris.) A recent transcript by an Eastern scribe, from a Tûr-'Abdîn MS, unknown. Contains the Seven Epp. in Gr. order, following Acts.

All the above I have myself collated and re-collated (no. 11 from Dr. Isaac Hall's phototypes); except 8, for which I have trusted

* Catal. wrongly says 1582.

Pococke, and 18, which is known to me only by a collation kindly given to me by the late Professor Bensly (who also allowed me to use his collations of nos. 9, 14). Moreover, 9, 14, 15, 16 have been re-collated for me by Rev. Professor Hugh Jackson Lawler, D.D., and 2, 7 by Rev. Arthur Aston Luce.

(B.) For the *Pericope de Adultera.*

a. London, Brit. Mus., Add. 14470 (Catal. lxiii). A note in a later hand (probably of Cent. ix) on fol. 1 *v*° of a MS of the Gospels (of Cent. v or vi).

b. Paris, Biblioth. Nat., Anc. Fonds 37 (Catal. 59). Gospel Lectionary (Pesh. mixed with Harkl.): *Pericope* stands as part of Gospel text on fol. 105 *v*°. Estrangela. Cent. xii.

c. Ib., ib., Anc. F. 12 (Catal. 56). Harkl. Gospels: *Pericope* appended to St. John, fol. 190 *v*°. Dated A.G. 1575 (= A.D. 1264).

d. Ib., ib., Anc. F. 25 (Catal. 54). Harkl. Gospels, Estrangela (dated A.G. 1503 = A.D. 1192): *Pericope* on margin of St. John viii., fol. 206 *v*°, in a hand probably of Cent. xv.

e. Oxford, Library of New College, no. 334. Harkl. Gospels: *Pericope* in its place in text of St. John. (See White's edition, t. i, pp. 559, 628, 640). Of Cent. xii.

f. Dublin, Library of Trinity College, B. 2. 9 (Catal. 1512). Bar Salibi's Commentary on the Gospels: *Pericope* cited *in extenso*; in its ordinary (Paul) form, fol. 544*b*, preceded by the other (Mara) form, p. 543*b*. Dated A.G. 1508 (= A.D. 1197). See *infr.*, p. 46 *sqq.*

g. Florence, Bibliot. Medic. Laurent. (Catal. i, p. 56). Printed by Bernstein, *Syrische Stud. für Zeitschr. der Deutsch. morgenl. Gesellsch.*, t. iii, p. 197. A complete N.T. (Pesh.): *Pericope* (with deviations*) in its place in text of St. John. Dated A.D. 1611.

h. London, Brit. Mus., Add. 17202 (Catal. dccccxix). Ecclesiast. Hist. of Zacharias Rhetor (edited by Land, *Anecdota Syr.*, t. iii). In libr. viii. 7 (fol. 144 *v*°) the *Pericope* is cited from Mara. Estrangela. Cent. vi (late) or vii.

i. Ib., ib., Add. 17193, 3 (Catal. dcccclxi). Catena. *Pericope* (Mara), fol. 2 *v*°. Estrangela. Dated A.G. 1185 (= A.D. 874).

MSS 10, 15, 16, *supr.*, also exhibit the *Pericope.*

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* The *Pericope* in MSS 15, *g* is of a divergent type; see p. 45 *infr.*

Note that all these MSS follow (with variations, see especially 15 and *g*) the Paul-form of the *Pericope*, except *h* and *i*, which give the Mara-form, while *f* gives both. Presumably the copies of Bar Salibi's Commentary in the Brit. Mus. (Catal., R.-F., XLIII, Wright, DCCXXII) and in the Biblioth. Nat. (Catal., 67, 68) also include both forms.

All the above I have myself collated, except *g*, for which I have followed Bernstein. The Rev. George Margoliouth, of the Brit. Mus., has kindly re-collated for me MSS *h* and *i*.

Versions Cited (for the Epistles only).

hkl. The N.T. (Syr.) of Thomas of Harkel (A.G. 927 = A.D. 616), which contains the Four Epp. placed as usually in Gr. MSS. Edited by White (vol. ii, 1778), Oxford. (See also Appendix A.)

arb. An Arabic version of our Syr. text, contained in a MS of Acts and Cath. Epp. (all seven in Gr. order), Library of St. Catharine's on Mt. Sinai. Edited by Mrs. Gibson, *Studia Sinait.*, no. VII. No. 154 in Catal.

etz. A Latin version of the Four Epp. only, from our Syr. text, by Balthasar Etzel, printed by Nicolaus Serarius in his *Comment. in Epp. Canonicas*, pp. 53... Mainz, 1612.

Editions Cited (Π, P, for the Epistles only).

Π. Pococke's *Editio Princeps* of the Four Epistles, Leiden, 1630. From MS 8.*

P. Paris Polyglot, 1645. The Four Epistles in this work are edited by Gabriel Sionita from an unknown MS distinct from all the above.

A. London Polyglot (Walton's), 1657. Hardly to be counted as independent of P. Contains the *Pericope de Adultera* (derived from 10), as well as the Four Epistles; as do also the two following:—

L. Lee's Syriac New Test., London, 1816. Text of the Four Epp. emended after MS 9.

N. American Edition, New York, 1886. Text of the Four Epp. emended after MS 11.

For a fuller account of the above MSS, versions, and editions, see Introduction.

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* In the *Apparatus Criticus* I designate the text of the Bodleian MS by "8"; by "Π," the text as Pococke gives it in his marginal column in Hebrew character.

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Superscriptions, &c.

Of our MSS, 1 alone prefixes a general superscription to all Seven Catholic Epistles, which it arranges in the usual Greek order (only placing St. John's Epp. before St. Peter's), making no distinction among them as to canonicity; as follows:—

ܐܓܪܬ̈ܐ ܕܫܠܝܚ̈ܐ ܩܕܝ̈ܫ̈ܐ .

("The Epistles of the blessed Apostles.")

13 alone prefixes to the Four shorter Epp., which it separates from the others by interposing the Pauline Epp., a distinct heading; thus:—

ܡܟܠܝܢ ܠܐܓܪܬ̈ܐ ܕܫܠܝܚ̈ܐ ܕܐܠܝܢ . ܕܠܐ ܒܟܠ ܣܦ̈ܪ̈ܐ ܡܫܟܚ̈ܝܢ .

("We join to the Epistles of Paul, these Epistles of the Apostles, which are not found in all copies.")

2 Peter is introduced by 1 thus:—

ܐܓܪܬ̈ܐ ܕܬܪ̈ܝܢ ܕܫܠܝܚ̈ܐ ܕܟܐ ܗ̇ܘ ܫܡ̇ܥܘܢ ܩܕܝ̈ܫܐ .

("The Second Epistle of the same blessed Peter.")

By 9, and similarly by 3 (but it omits ܕܟܐ):—

ܐܓܪܬ̈ܐ ܕܬܪ̈ܝܢ ܕܫܠܝܚ̈ܐ ܕܟܐ ܗ̇ܘ ܫܡ̇ܥܘܢ ܟܐܦܐ ܩܕܝ̈ܫܐ .

("The Second Epistle of [the same] Peter Chief of the Apostles.")

Of 2 John the heading in 4 is:—

ܐܓܪܬ̈ܐ ܕܬܪ̈ܝܢ ܕܫܠܝܚ̈ܐ ܕܝܘܚܢܢ ܩܕܝ̈ܫܐ ܘܐܘܢܓܠܝܣܛܐ .

("The Second Epistle of John the holy Apostle and Evangelist.")

Of Jude, in 4:—

ܐܓܪܬ̈ܐ ܕܝܗܘܕܐ ܫܠܝܚܐ ܐܚ̈ܘ ܕܝܥܩܘܒ ܫܠܝܚܐ ܘܩܫ̈ܝܫܐ ܕܐܘܪ̈ܫܠܡ .

("The Epistle of Jude the Apostle brother of James the Apostle and first Bishop of Jerusalem.")

So 7 and 8, but end with ܐܝܓܪܬܐ, omitting ܘ ܫܠܝܚܐ before it; also 13, for the first five words only; similarly 10, but omits ܫܠܝܚܐ.

Similarly 19 prefixes to the simple heading (which is merely ܠܝܥܩܘܒ ܫܠܝܚܐ ܕܝܫܘܥ) :—

ܝܗܘܕܐ ܗܢܐ . ܒܪ ܝܘܣܦ ܢܓܪܐ ܘܐܚܘܗܝ ܕ ܝܥܩܘܒ ܒܪ ܝܘܣܦ ܐܝܓܪܬܐ .

("This Jude is the son of Joseph the carpenter, and brother of James Bishop of Jerusalem.")

6 differs from all in prefixing to the simple heading the word ܩܬܘܠܝܩܘܢ [*sic*] (= "Catholicon").

None of the other headings in the several MSS is noteworthy.

I.

Codd. 1, 2, 3, 5, 7, 8, 9, 10, 11, 12, 13, 14, 18, 19.

1 ܫܡܥܘܢ ܣܝܡܘܢ ܦܛܪܘܣ ܥܒܕܐ ܘܫܠܝܚܗ ܠܐܝܠܝܢ ܕܒܗܝܡܢܘܬܐ ܫܪܝܪܐ ܐܝܬ ܠܢ ܐܝܟ ܠܐ ܠܢ ܕܫܘܬܦ ܒܝܩܪܐ ܕܐܠܗܢ ܘܦܪܘܩܢ ܕܝܫܘܥ ܡܫܝܚܐ ܕܒܝܕ ܥܠ ܟܠ ܚܕ ܡܢ ܐܠܝܢ ܕܫܪܝܪ ܐܝܬ ܠܗ ܐܝܟ ܠܢ ܕܫܘܬܦ ܒܝܩܪܐ ܕܐܠܗܢ ܘܦܪܘܩܢ ܕܝܫܘܥ ܡܫܝܚܐ ܕܒܝܕ ܥܠ ܟܠ ܚܕ ܡܢ ܐܠܝܢ ܕܫܪܝܪ ܐܝܬ ܠܗ

2 ܨܒܝ ܠܟ ܫܠܡܐ ܘܚܝܠܐ ܒܝܕܥܬܐ ܕܐܠܗܐ ܘܕܝܫܘܥ ܡܪܢ ܢܫܬܟܚ ܠܟ ܨܒܝ ܠܟ ܫܠܡܐ ܘܚܝܠܐ ܒܝܕܥܬܐ ܕܐܠܗܐ ܘܕܝܫܘܥ ܡܪܢ ܢܫܬܟܚ ܠܟ

3 ܐܝܟ ܕܟܠ ܡܕܡ ܕܠܚܝܐ ܘܠܬܩܢܘܬܐ ܝܗܒ ܠܢ ܒܝܕܥܬܐ ܕܡܢ ܕܩܪܐ ܠܢ ܒܫܘܒܚܗ ܘܒܫܘܦܪܗ ܐܝܟ ܕܟܠ ܡܕܡ ܕܠܚܝܐ ܘܠܬܩܢܘܬܐ ܝܗܒ ܠܢ ܒܝܕܥܬܐ ܕܡܢ ܕܩܪܐ ܠܢ ܒܫܘܒܚܗ ܘܒܫܘܦܪܗ

I. *Superscription:* 3 7 11 write ܫܡܥܘܢ.

(1) 3 7 11 19, ܫܡܥܘܢ :—the rest, hkl, edd, as text. | 8 alone *om* ܥܒܕܐ, Π (and edd which repeat its text) follow :—all else *ins* (hkl arb etz; also P A L N). | ܕܒܗܝܡܢܘܬܐ] 14 18 *subst* ܒ for ܠ; and so arb etz :—all else, hkl, edd, as text. | 3 writes ܐܠܗܐ. | All MSS have ܕܐܠܗܢ; and so arb etz, and edd :—P A (but not Π) wrongly render "*per* iustitiam." | (2) 5 writes ܒܕܥܬܐ (one ܐ,—as also 5 19 in *v.* 3); 19 has ܒܕܥܬܐ here. | 5 *om* ܢܫܬܟܚ, but *suppl* in mg. | 7 *om* ܨܒܝ. | (3) ܐܝܟ ܕܟܠ] 1 2 5 7 8 13 14 18, Π L N :—3 10 11 12 19, P A, ܟܕ [see Note on Greek text]. | 5 writes ܡܬܟܢܝ. | 3 writes ܟܬ. | 10 *om* ܡܢ. | ܠܡܫܒܚܗ] 1 2 9 11 12 14 18 19, hkl arb etz, L N :—3 7 8 10 13, Π P A, *ins* ܘ (5 *ins* ܒ) after prefix ܠ. |

I.

4 ܕܒܗܝܢ ܡܘܥܕ̈ܐ ܝܩܝܪ̈ܐ ܘܣܓܝ̈ܐ ܝܗܒ ܠܢ ܕܒܗ̇ ܬܗ̇ܘܝܢ ܫܘܬ̈ܦܐ ܕܐܠܗܐ
ܒܡܗܝܡܢ̈ܘܬܐ ܕܗ̇ܘ ܗܪܒ ܠܢ ܘܠܟ̈ܠ ܡܕ̈ܡ ܕܠܚܝܐ ܘܠܬܩܝܢܘܬܐ ܡܛܠ ܕܝܕܥܬܐ
5 ܕܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܕܒܗ̇ ܐܝܬ ܠܢ ܟܠ ܗܢ ܘܡܛܠ ܗܢܐ ܟܠ ܫܘܬ̈ܦܐ ܗܘ
ܐܝܬ ܠܗ ܕܡܫܬ̈ܕܐ ܠܡ ܬܗ̇ܘܝܢ ܘܠܐ ܡܬ̈ܟܫ̈ܠܝܢ ܘܠܐ ܥ̈ܩܪ̈ܝܢ ܒܝܕܥܬܐ
6 ܕܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܘܠܐ ܥ̈ܘܪ̈ܝܢ ܒܣ̈ܒܪ̈ܐ ܕܫܘܬ̈ܦܐ ܗܘ ܐܝܬ ܠܗ
7 ܕܡܬ̈ܚܫ̈ܒ ܠܡ ܬܗ̇ܘܝܢ ܘܠܐ ܡܬ̈ܚܫ̈ܒ ܒܟ̈ܠ ܡ̈ܕܡ ܕܠܚܝܐ ܘܠܬܩܝܢܘܬܐ
ܡܛܠ ܕܝܕܥܬܐ ܕܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܘܠܐ ܒܥ̈ܘܠ̈ܡ ܐ̈ܚ̈ܪ̈ܢ ܐ̈ܠܐ ܒܗ̇ܘ
8 ܕܐ̈ܝܟ ܕܐ̈ܢ ܐ̈ܢ̈ܫ̈ܐ ܕܡ̈ܬ̈ܚ̈ܫ̈ܒ ܠܟ̈ܠ ܡ̈ܕ̈ܡ ܐ̈ܠܐ ܒ̈ܚ̈ܟ̈ܡ̈ܬ̈ܐ ܕܐ̈ܠ̈ܗ̈ܐ ܗ̇ܘ ܕܐ̈ܝ̈ܬ̈ܝ
9 ܠ̈ܗ̈ ܠ̈ܡ̈ܬ̈ܩ̈ܪ̈ܒ̈ ܠ̈ܟ̈ܠ ܡ̈ܕ̈ܡ ܐ̈ܠܐ ܕ̈ܒ̈ܝ̈ܕ̈ܥ̈ܬ̈ܐ ܕ̈ܒ̈ܗ̈ ܢ̈ܦ̈ܫ̈ܐ ܡ̈ܫ̈ܬ̈ܒ̈ܚ̈ܐ ܗ̇ܘ ܠ̈ܗ̈ ܕ̈ܡ̈ܬ̈ܩ̈ܪ̈ܒ̈

(4) ܒܝܕ̈ܥ̈ܬ̈ܐ] 1 2 11 12 14 18 19, to like effect hkl (ܒܝܕ̈ܥ̈ܬ̈ܐ), P A N: —3 5 7 8 10 13, arb etz, Π L, ܒܝܕ̈ܥ̈ܬ̈ܐ (9 ?). | ܡ̈ܬ̈ܩ̈ܪ̈ܒ̈] 9 12 14 19, to like effect hkl (ܡ̈ܬ̈ܩ̈ܪ̈ܒ̈) etz ("et praetiosas"):—2 3 5 7 8 10 11 13, arb, edd, ܡ̈ܬ̈ܩ̈ܪ̈ܒ̈. 1 seems to have written ܡ̈ܬ̈ܩ̈ܪ̈ܒ̈ [*sic*,—ܒ for ܒ̈], but *corr* by *ins* ܐ before ܬ: 18 gives ܡ̈ܬ̈ܩ̈ܪ̈ܒ̈ (without *ribbui*), but *ins* ܬ over ܒ̈ [see Suppl. Note]. | 3 writes ܒ̈ܚ̈ܟ̈ܡ̈ܬ̈ܐ. | 3 5 subjoin ܐ̈ܢ̈. | 3 5 19 *pref* ܒ̈ (for ܒ) to ܒ̈ܝ̈ܕ̈ܥ̈ܬ̈ܐ. | 10, with P A, writes ܕ̈ܒ̈ܗ̈ܘ̈ܢ̈ܐ; and they use like contraction *infr.*, *vv.* 10, 12, 19, 20, *et passim*. | 8 *om* ܠ̈ܗ̈; followed by Π, also by L; but the idiom requires ܠ̈ܗ̈. | 7 10 13 write ܕ̈ܒ̈ܝ̈ܕ̈ܥ̈ܬ̈ܐ without ܬ (?); 18 *ins* initial ܐ (see on ii. 18). | (5) 3 *om* ܒ̈ before ܬ̈ܒ̈ܪ̈. | 2 *pref* ܒ̈ to ܒ̈ܚ̈ܟ̈ܡ̈ܬ̈ܐ. | 14 *om* ܒ̈ܟ̈ܠ̈; hkl *ins*, but with ⁎ prefixed [see Suppl. N.]. | 1 writes ܒ̈ܟ̈ܠ̈ܗ̈ܢ̈. | 2 *om* final ܒ̈ of ܒ̈ܗ̈ܘ̈ܢ̈ܐ. | 5 *om* ܕ̈ܒ̈ܗ̈ܘ̈ܢ̈ܐ (1), but *corr* in mg. | (6) 9 *om* ܒ̈ (1). | 1 writes ܐ̈ܬ̈ܪ̈ܟ̈ܐ (also at iii. 18). | 5 *om* (but *corr* in mg) ܕ̈ܒ̈ܗ̈ܘ̈ܢ̈ܐ ܒ̈ܗ̈ ܕ̈ܒ̈ܝ̈ܕ̈ܥ̈ܬ̈ܐ. | 19 *om* ܕ̈ܒ̈ܗ̈ܘ̈ܢ̈ܐ ܒ̈ܗ̈ ܕ̈ܒ̈ܝ̈ܕ̈ܥ̈ܬ̈ܐ. | (7) 5 *om* ܒ̈ܟ̈ܠ̈ ܒ̈ܟ̈ܠ̈ ܒ̈ܗ̈ ܕ̈ܒ̈ܝ̈ܕ̈ܥ̈ܬ̈ܐ. | 5 *om* (but *corr* in mg) ܕ̈ܒ̈ܗ̈ܘ̈ܢ̈ܐ (2). | For ܕ̈ܒ̈ܗ̈ܘ̈ܢ̈ܐ, 19 has ܕ̈ܒ̈ܗ̈ܘ̈ܢ̈ܐ (*bis*). | (8) 9 *pref* ܒ̈ to ܐ̈ܠ̈ܗ̈ܐ; | also writes ܒ̈ܝ̈ܕ̈ܥ̈ܬ̈ܐ (no suffix, with one ܒ̈).

I.

ⲁⲛⲁ : ⲁⲛⲁ ⲛⲁⲓ : ⲙⲁⲣⲉⲛⲁⲓ ⲛⲁⲁⲁⲩ : ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ

I.

ܟܠ ܡܢ ܕܢܫܬܟܚ ܒܗ ܐܦ ܒܬܪ ܡܝܬܝ ܐܥܒܕ ܕܬܗܘܐ ܠܟܘܢ ܕܟܪܢܐ ܗܕܐ ܐܝܬ ܠܗ ܫܘܠܛܢ ܒܫܡܝܐ ܘܒܐܪܥܐ ¶ 16 ¶ ܠܐ ܓܠܝܢ ܠܟܘܢ ܐܡܪܝܢ ܕܒܚܟܡܬܐ ܕܝܠܢ ܥܒܕ ¶ ܠܟܘܢ ܐܘܕܥܢܐ ¶ ܕܝܠܢ ܕܐܝܟ ܕܐܬܝܢ ¶ ܠܟܘܢ ¶ ܒܚܙܝܘܬܐ ¶ ¶ ¶

I. ܘܐܦ ܠܐ ܡܠܬܐ ܕܢܒܝܐ ܒܝܕ ܟܠ ܚܕ ܕܝܠܗ ܦܫܪܐ ܗܘ ܐܬܐ ܠܡܐ ܕܢܒܘܬܐ ܡܢ ܨܒܝܢܘܬܐ ܕܒܪ ܐܢܫ ܐܬܝܬ ܐܠܐ ܡܢ ܪܘܚܐ ܩܕܝܫܐ ܡܠܠ ܐܢܫܐ ܩܕܝܫܐ ܡܢ ܐܠܗܐ ²⁰ ܕܝܕܥ ܗܘ ܒܪܫ ²⁰ ܕܟܠ ܢܒܝܐ ܕܟܬܒ ܒܟܬܒܐ ܠܐ ܐܬܐ ܠܗ ²¹ ܠܡ ܕܒܨܒܝܢܘܬܐ ܕܐܢܫ ²¹ ܐܝܬܝ ܐܠܐ ܡܢ ܪܘܚܐ ܩܕܝܫܐ ܡܠܠ ܐܢܫܐ ܩܕܝܫܐ ܡܢ ܐܠܗܐ ܐܠܐ ܕܪܘܚܐ ܩܕܝܫܐ ܡܫܪܐ ܗܘ ܒܗ ܐܢܫ ܐܠܗܐ ✤

II. ¹ ܘܠܘܬ ܗܢܘܢ ܢܒܝܐ ܕܫܩܪܐ ܐܬܝܢ ¹ ܒܥܡܐ ܐܦ ܒܝܢ ܟܕܒܐ ܢܗܘܘܢ ܕܐܦ ܒܝܢ ܟܘܢ ܡܠܦܢ ܕܫܩܪܐ ܡܣܬܬܪܝܢ ܠܗܘܢ ² ܘܒܬܪ ² ܕܐܦ ܒܝܢ ܟܘܢ ܢܗܘܘܢ ܕܫܩܪܐ ܡܠܦܢ ܕܐܦ ܒܝܢ ܟܘܢ ܡܠܦܢ ܕܫܩܪܐ ܡܣܬܬܪܝܢ ܠܗܘܢ ² ܘܒܬܪ ² ܕܐܦ ܒܝܢ ܟܘܢ ³ ܢܗܘܘܢ ܕܫܩܪܐ ܡܠܦܢ ܕܐܦ ܒܝܢ ܟܘܢ ³ ܡܣܬܬܪܝܢ ܠܗܘܢ ³ ܘܒܬܪ ³ ܕܐܦ ܒܝܢ ܟܘܢ

19, edd :—8 10 12 14, ܣܕ (without point). See Poc.'s note *in loc.* | 3 5 8 *om* ܕ before ܫܩܪܐ, also II. | (20) [See note on Gr. text, and Suppl. N.] | 10 writes ܕܫܩܪܐ. | (21) After ܐܝܬܝ, 5 *om* ܡܠܠ, but *suppl interl.* | 2 5 14 write ܐܢܫ (*bis*). | ܩܕܝܫܐ ܡܠܠ] 1 2 3 5 18 :—7 8 9 10 11 12 13 19, edd, ܩܕܝܫܐ ܡܠܠ :—14, hkl, ܩܕܝܫܐ merely.

II. (1) ܟܕܒܐ] 1 2 3 5 9 (?) 11 12 14 18, hkl, N :—5 (*corr*) 7 8 10 13 19, arb etz ("in *saeculo*"), Π P A L, ܟܕܒܝܐ; (9 shows ܟ . . , with barely room for more than ܒ). | ܡܣܬܬܪܝܢ] So (but without *ribb.*) 1 2 18 :—12, ܡܣܬܬܪ̈ܝ :—the rest, edd, ܡܣܬܬܪ̈ܝ (*ribb.* doubtful in 9): —hkl, ܡܣܬܬܪ̈ܝ. | (2) 2 11 12 14 write ܢܬܚܙܐ with *ribb.*; and similarly hkl (ܢܬܚܙܐ), but not arb. | ܒܗ̈ܝ] 1 2 3 5 7 12 18 19, N :—the rest (MSS and edd) add final ܢ. | (3) 3 *om* prefix ܒ from ܒܟܦܝܢܘ; 18 *om* the ܘ after ܟ; 19 has ܒܟܦܝܢܘ.

II.

4 ⲉⲓⲥⲁⲛⲁⲙⲁⲣⲧⲁⲛⲉⲓⲛ ⲅⲁⲣ ⲛⲓⲙ. ⲁⲩⲱ ⲙⲡⲛⲟⲩⲧⲉ ⲙ̀ⲡⲉⲓⲙⲁ ⲛⲁⲓ

ܥܠ ܗܘ. | 3 *om* ܕ from ܠܐܠܗܐ. | For ܐܡܪ, 11 14 have ܐܡܪ. | 10 writes ܫܐܦ̈ܩ; also hkl. | (8) 3 writes ܒ̈ܝܫ. | ܗܘ ܒܝܢ] 1 2 3, arb:—7 8 10 11 12 13 14 19, etz, edd, *om* ܗܘ: hkl has ܒܝܢ ܗܘ. | 10, P A, write ܠܗ before ܫܐܦ̈ܩ; and | after it, 12 repeats ܕܥܒ̈ܕ. | (9) For ܗܘ, 12 18 read ܠܗ. | 7 *om* ܕ ܒܢ̈ܝ ܫܐܦ̈ܩ. | 1 2, ܗܢ:—the rest, edd, ܗܠܝ; arb (?) etz, *fut.* [see Suppl. N.]. | (10) 18 *om* ܕ. | ܫܠܝܛ] 1 2 3 12 18:—7 (*om* ܐ) 8 10 11 13 14 19, hkl, edd, ܫܠܝܛ; (arb etz also plural). | 9 12 13 write ܠܐܠܗܐ; 14, ܠܐܠܗ. | 19 has ܐܡܪ for ܐܡܪ. | 13 *om* ܘ from ܠܘܛ. | 12 13 19 *om* ܘ from ܕܫܦ̈ܩ. | (11) 2 writes ܒܝܢ. | 14 *om* ܐ from ܫܡ̈ܝ. | ܒܝܬ ܥܠ] 1 2 3 9 (*pref* ܘ) 12; also hkl with ※:—18, ܒܝܬ ܠܐ (placed after ܒܢ̈ܝ [*sic*]); also 19 (but after ܫܘܒ̈ܚܐ; no *ribb.*):—the rest, arb etz, edd, *om.* | 18 writes ܫܘܒ̈ܚ. | (12) 18 *ins* ܠܐ before ܐܡܪ. (Thus 18 reads, ܒܝܬ ܠܐ ܒܢ̈ܝ ܕܥܠ ܐܡܪ ܠܐ ܫܘܒ̈ܚ) | 12 *om* ܐ from ܣܡ̈ܝ. | 9 *pref* ܘ for ܕ

II.

13 ܕܫܦܝܪ ܠܡܗܘ ܕܫܦܝܪ ܠܡܗ ܗܘ ܕܫܦܝܪ ܠܡܗ ܗܘ ܕܫܦܝܪ ܠܡܗ

noun) etz, edd, *pref* ⲉ for ⲁ. | ⲛⲉⲥⲁ] 1 2 12 18:—the rest, hkl etz, edd, have ⲛⲉⲥ for ⲉ (hkl *om* ⲁ, but White *suppl*). | 18 *pref* ⲟ to ⲁⲥϩ. | (17) ⲁⲩⲛ] 1 2 11 12 14 18:—the rest, (similarly hkl), edd, ⲁⲩⲓ. | For ⲛⲧⲁ, 8 has ⲛⲧⲁⲓ; but Π *corr*. | For ⲉⲙⲉ, 14 has ⲛⲉ. | ⲛⲥⲕⲁϩ] 1 (with *ribb*.) 3 9 11 12 13 14 18 19, hkl etz ("turbine"), L N:—7 8 10, arb, Π P A, ⲥⲕⲁϩ; 2 writes ⲛⲧⲁⲕⲁⲗ. | 3 18 write ⲉⲃⲟⲗϩⲓⲧⲛ. | (18) ⲙⲡⲉϥ] 1 2 3 9 12 13 14 18 19 (*cp*. Jude 16, ⲛⲧⲉϥⲙⲡ), hkl arb, L (no *ribb*.):—7 8 10 11, etz ("derisionem"), Π P A N, ⲛⲧⲉϥⲙⲡ. [See Suppl. N. on *vv*. 17, 18.] | 1 writes ⲁⲩⲥⲱⲕ (as iii. 3; Jud. 16, 18). | For ⲁⲛⲧⲁϥ, 2 11 read ⲁⲩⲙⲁϥ. | P A, ⲛⲛⲉⲥⲁ; not MSS. | (19) 18 has ⲛⲧⲉⲥ for ⲛⲉⲥ | ⲁⲓ] 1 2 12 write ⲁⲓ; —10, ⲁⲓ;—18, ⲁⲓ;—9 13 19, hkl, ⲁⲓ;—3 8 11, ⲁⲓ; 7 14, (?). | ⲥⲱ] 1 2 12 18:—the rest, hkl, ⲥⲱⲧⲉ, arb similarly,—etz, "a qua vincitur." These last therefore *make* ⲁⲓ the ptcp. *pass*; whereas the reading ⲥⲱ *admits* of ptcp. *act*.—I print ⲁⲓ as the sense requires; but with ⲥⲱ, as 1 2 12 18 [see Suppl. N.]. | 1 2 write ⲙⲡⲉⲥⲁ [but on their usage in pointing such ptcp. see Suppl. N.]. | (20) ⲉⲃⲟⲗ ϩⲓⲧⲛ] 1 2 9 12 13 14 18 (without final ⲟ), hkl arb:—3 7 8 10 11, etz, edd, *om* ⲉⲃⲟⲗ ϩⲓⲧⲛ. | ⲙⲡⲉϩⲥⲁⲓ] 9 *om ribb*.; 18 has ⲛⲉⲥϩⲁⲓ (mg, ⲛⲉⲥϩⲁⲓ).

II.

ܕܡܫܟܚ ܒܗ ܕܡܛܠ ܕܡܛܘ ܘܡܛܠ ܕܐܬܝ ܒܗ ܒܝܫ ܗܘ ܐܢܫܐ ܐܚܪܝܢ ܡܢ ܩܕܡ ܕܐܬܝ ܒܗ ܒܝܫ ܗܘ ܐܢܫܐ ܐܚܪܝܢ ܡܢ ܩܕܡ
ܕܐܬܝ ܒܗ ܒܝܫ ܗܘ ܐܢܫܐ ܐܚܪܝܢ ܡܢ ܩܕܡ ܕܐܬܝ ܒܗ ܒܝܫ ܗܘ ܐܢܫܐ ܐܚܪܝܢ ܡܢ ܩܕܡ
ܕܐܬܝ ܒܗ ܒܝܫ ܗܘ ܐܢܫܐ ܐܚܪܝܢ ܡܢ ܩܕܡ ܕܐܬܝ ܒܗ ܒܝܫ ܗܘ ܐܢܫܐ ܐܚܪܝܢ ܡܢ ܩܕܡ
ܕܐܬܝ ܒܗ ܒܝܫ ܗܘ ܐܢܫܐ ܐܚܪܝܢ ܡܢ ܩܕܡ ܕܐܬܝ ܒܗ ܒܝܫ ܗܘ ܐܢܫܐ ܐܚܪܝܢ ܡܢ ܩܕܡ

9 14 write ܕܒܥܘܗܝ (one ܘ); 2 reads ܕܒܥܘܗܝ. | ܚܘܫܒܐ] 1 2 12 14 18 place as in text:—10 11, P A, *om*:—3 7 8 9 13 19, arb, Π L N, after ܡܢ; also hkl (but reads ܚܘܫܒ). | 9 *om* ܚܝܐ, and | *pref* ܘ (for ܕ) to ܒܟܠ. | ܐܠ] 1 2 3 7 8 10 12 14 18 19, Π P A L:—9 11 13, hkl, N, ܘܐܠ; (arb either reads ܐܠ, or *om*). | For ܡܬܚܙܝܢ, 1 has ܡܬܚܙܘܝܢ. | 12 *om* ܐ from ܐܚܕܐ. | (21) 18 *om* ܐ from ܡܢ. | 2 writes ܕܒܥܘܗܝ. | For ܐܫܟܚ, 14 has ܐܫܬܟܚ. | 2 has ܐܚܪܝܢ ܒܪܚܩ. | 11 has ܕܬܚܙܝܢ for ܟܕܐܝܢ. | (22) For ܟܠܒܐ, 7 writes ܟܠܒܐ; 13, ܟܠܒ̈ܐ (similarly hkl, ܟܠܒ̈ܐ); 19, ܟܠܒ̈ܐ:—the rest as text (or ܟܠܒܐ), except 9 (*om* this and ܒܝ ܘܐܠ, but *suppl* in mg). | 12 *transp* ܒܝ ܘܐܠ; as does hkl. | ܒܟܠ] 1 2 (*pref* ܠ) 3 11 13 14 18 19, hkl etz, N:—7 8 10 12, Π P A L, *om*. | 7 (but *corr*) 10, P A, *om* prefix from ܕܐܬܝ. | 12 14 write ܕܐܬܝ ܠܗܘܢ. | ܒܥܘܗܝ] 1 2 19, hkl:—the rest (except 10, neutral), etz, edd, ܒܥܘܗܝ. | 8 *om* prefix from ܕܐܬܝ, also Π P A L:—all else, hkl arb etz, N, *ins*; 7 writes ܕܐܬܝ.

III. (1) 8, Π P A L, *om* ܒ:—all else, hkl, N, *ins*. | 18 writes ܒܚܒ̈ܐ; hkl, ܒܚܒ̈ܐ. | ܐܚܕ] 1 2 11 12 14 18 19, hkl:—3 7 8 10 13, arb etz, edd, ܕܐܚܕ (9 *hiat*, and great part of *rv*. 1, 2, 3 is lost);—

III. 2 ꝺꝺꝺꝺꝺꝺꝺꝺꝺꝺ

III.

6 ⁶ ܕܒܗܝܢ ܗܘ ܕܒܝܬ ܗܘ ܥܠܡܐ ܕܟܐܢ ܐܬܒܥܠ ܒܡܝܐ ܘܩܝܡ ܡܢ ܡܝܐ ܘܒܡܝܐ.
7 ⁷ ܘܗܫܐ ܫܡܝܐ ܗܢܘܢ ܘܐܪܥܐ ܗܢܘ ܕܒܝܬ ܓܢܙܐ ܐܬܛܡܪ ܠܝܘܡ ܕܕܝܢܐ ܘܐܒܕܢܐ
ܕܒܢܝ ܐܢܫܐ ܕܠܐ ܐܠܗܝܐ ׃ ⁸ ܠܐ ܢܣܬܪ ܠܟܘܢ ܗܕܐ ܚܕ ܡܠܬܐ ܕܒܪܝܫ ܝܘܡܐ ܚܕ
8 ܘܐܦ ܝܘܡܐ ܚܕ ܐܝܟ ܐܠܦ ܫܢܝܢ ܘܐܠܦ ܫܢܝܢ ܐܝܟ ܝܘܡܐ ܚܕ ׃ ⁹ ܠܐ ܡܫܗܐ
9 ܡܛܠ ܕܐܓܪܗ ܕܒܝܬ ܡܢ ܕܡܫܗܐ ܐܝܟ ܕܚܫܒܝܢ ܐܝܟ ܕܡܫܗܐ ܐܝܟ ܕܐܬܝ ׃
ܐܠܐ ܡܬܪܚܝܢ ܥܠܝܢ ܕܠܐ ܨܒܝܢ ܕܢܐܒܕܘܢ ܐܠܐ ܕܟܠܗܘܢ ܢܬܝܢ ܠܬܝܒܘܬܐ ׃
10 ¹⁰ ܐܬܐ ܕܝܘܡܐ ܕܡܪܝܐ ܐܝܟ ܓܢܒܐ ܒܠܝܠܝܐ ܕܒܗ ܫܡܝܐ ܒܪܥܫܐ
ܥܒܪܝܢ ܒܩܠܐ ܥܪܩ ܘܐܝܠܝܢ ܢܬܚܠܦܘܢ ܘܐܪܥܐ ܘܥܒܕܝܗ ܕܒܗ ܢܬܓܠܝܢ ׃

(6) ܒܡܝܐ] 1 2 (*corr*, *pr. m.*) 9 11 12 13 14 18 19, (hkl similarly, ܒܡܝܐ) :—2 3 7 8 10, etz (?), edd, ܒܡܝܐ. | 3 10, ܘܒܡܝܐ. | (7) 10, etz, *om* ܕܒܝܬ. | ܢܬܢܨܚ] 7 8 9 10 11 13 19, hkl arb etz, edd : —1 2 3 12, ܢܬܢܨܚ :—14 *subst* ܘܢ ; 18, ܢܬܢܨܚ (?). | 10 13 14, ܐܬܥܒܕ ܐܬܪ. | (8) From ܚܕܐ, 2 om ܐ ; 3 writes ܚܕ. | (9) From ܕܡܫܗܐ, 8 *om* ܐ (but Π *corr*). | 9 10 *om* second ܘ from ܕܡܫܗܐ (9 subjoins ܘܢ (?)). | ܡܬܪܚܝܢ] So (*aph*) 1 8 11 12 13 19, edd :—7 10, ܡܬܪܚܝܢ (*pa.*) ; 14, ܡܬܪܚܡܝܢ ; the rest neutral. | ܨܒܝܢ] 1 2 3 7 8 9 11 18, hkl, Π L N :—12, ܨܒܝܢ :— 10 13 14 19, P A, ܨܒܝܢ. | 2 writes ܨܒܝܢ ; 12, ܨܒܝܢ. | ܠܐ ܕ] 1 2 3 11 12 14 18 :—7 8 9 10 13 19, hkl arb (?) etz (?), edd, ܠܐ ܕ. | For ܐܬܥܒܕ, 14 has ܐܬܥܒܕ ܠܐ ܕ. | (10) 9 *pref* ܘ to ܐܝܟ. | 2 writes ܘܒ. | ܥܠܝܗ ܥܠ] 1 2 8 9 12 18, edd (some in one word) :—3 7 11 13 14 19 (in one word), ܥܠ ܗܠ ; 10 (*corr*), ܥܠܝܗ. | ܘܒܥܒܕܗ] 7 8 9 (*pref* ܘ) 10 11 12 13 14 19, edd :—1 18, hkl, ܘܒܥܒܕܗ :—2 3, ܘܒܥܒܕܗ. | 2 *om* ܕ, and writes ܒܥܒܕ. | ܢܬܓܠܝܢ] 1 2 7 11 12 13 18 19, (and so hkl mg ; hkl txt reads ܒܥܪܐ ܢܬܚܪܒ, as also 19 mg, without ܢܬܚܪܒ), arb :—2 (*corr*) 3 8 9 10 14 (final ܐ), etz, edd, *pref* ܠ

III.
11 ⲛⲓⲙ ⲙⲡⲉⲣⲉ ⲛⲁⲁⲧⲟⲩ. 11 ⲁⲩⲱ ⲉⲧⲃⲉ ⲧⲁⲓ ⲛⲓⲙ ⲛⲧⲉⲧⲛⲁⲛⲁⲥⲧⲣⲉⲫⲉ
ⲉⲣⲟⲕ ⲉⲡⲉⲓⲱⲧ ⲙⲡⲣⲟⲥⲉⲩⲭⲏ ⲙⲡⲉⲧⲛⲁⲓ ⲉⲃⲟⲗ ⲛⲧⲉⲧⲛⲁⲛⲁⲥⲧⲣⲉⲫⲉ
12 ⲉⲣⲟⲕ ⲉⲡⲉⲓⲱⲧ ⲙⲡⲣⲟⲥⲉⲩⲭⲏ ⲙⲡⲉⲧⲛⲁⲓ ⲉⲃⲟⲗ. 12 ⲉⲧⲃⲉ ⲧⲁⲓ ⲛⲓⲙ
ⲛⲧⲉⲧⲛⲁⲛⲁⲥⲧⲣⲉⲫⲉ ⲉⲣⲟⲕ ⲉⲡⲉⲓⲱⲧ ⲙⲡⲣⲟⲥⲉⲩⲭⲏ ⲙⲡⲉⲧⲛⲁⲓ ⲉⲃⲟⲗ. ⲛⲁⲓ ⲉⲧⲃⲉ ⲛⲁⲓ ⲛⲉ
ⲛⲓⲙ ⲙⲡⲉⲣⲉ ⲛⲁⲁⲧⲟⲩ: ⲁⲗⲗⲁ ⲛⲁⲛ ⲛⲧⲉⲧⲛⲁⲛⲁⲥⲧⲣⲉⲫⲉ ⲉⲣⲟⲕ ⲉⲡⲉⲓⲱⲧ ⲙⲡⲣⲟⲥⲉⲩⲭⲏ:
13 ⲙⲡⲉⲧⲛⲁⲓ ⲉⲃⲟⲗ ⲙⲡⲓⲱⲧ ⲛⲁⲁⲧⲟⲩ: ⲁⲩⲱ ⲛⲧⲉⲧⲛⲁⲛⲁⲥⲧⲣⲉⲫⲉ ⲉⲣⲟⲕ ⲉⲡⲉⲓⲱⲧ. 13
14 ⲙⲡⲣⲟⲥⲉⲩⲭⲏ ⲙⲡⲉⲧⲛⲁⲓ ⲉⲃⲟⲗ. 14 ⲙⲡⲉⲧⲛⲁⲓ ⲉⲃⲟⲗ ⲛⲧⲉⲧⲛⲁⲛⲁⲥⲧⲣⲉⲫⲉ ⲉⲣⲟⲕ
ⲉⲡⲉⲓⲱⲧ ⲙⲡⲣⲟⲥⲉⲩⲭⲏ ⲙⲡⲉⲧⲛⲁⲓ ⲉⲃⲟⲗ ⲛⲧⲉⲧⲛⲁⲛⲁⲥⲧⲣⲉⲫⲉ ⲉⲣⲟⲕ ⲉⲡⲉⲓⲱⲧ
ⲙⲡⲣⲟⲥⲉⲩⲭⲏ ⲙⲡⲉⲧⲛⲁⲓ ⲉⲃⲟⲗ. 15 ⲙⲡⲉⲧⲛⲁⲓ ⲉⲃⲟⲗ. ⲁⲩⲱ ⲛⲧⲉⲧⲛⲁⲛⲁⲥⲧⲣⲉⲫⲉ 15

[see note on Gr. text, and Suppl. N.]. | (11) (ⲙⲡⲉⲣⲉ) ⲛⲁⲁⲧⲟⲩ] 1 2 9 11 14 18, hkl:—3 7 8 10 12 13 19, edd, (ⲙⲡⲉⲣⲉ) ⲛⲁⲁⲧⲟⲩ; 8 writes ⲙⲡⲉⲣⲉ, but II *corr*. | 9 13 19, L, read ⲛⲁⲁⲧⲟⲩ (no suffix). | (12) 9 *om* ⲉⲡⲉⲓⲱⲧ (1). | ⲛⲁⲁⲧⲟⲩ] 1 3 7 8 9 (mg) 11 13 14, II L N, (so too 10, P A, but in contraction with ⲉⲡⲉⲓⲱⲧ following):—2 12 13 (*corr*) 18 19, ⲛⲁⲁⲧⲟⲩ. | ⲁⲗⲗⲁ] 1 3 7 9 11 12 13 14 18 19, hkl, P A L N:—2 8 10, II, *om* ⲁ (1). | 9 *transp*, writing ⲁⲗⲗⲁ ⲛⲁⲛ ⲛⲧⲉⲧⲛⲁⲛⲁⲥⲧⲣⲉⲫⲉ. | For ⲛⲁⲓ, 14 (but *corr*), etz ("Domini"), have ⲛⲓⲙ. | ⲁⲗⲗⲁ] 1 (*om* with three following words, but *ins* in mg) 2 3 7 8 10 11 13 14 19, edd:—9 18, hkl, ⲁⲗⲗⲁⲓ (12, ⲁⲗⲗⲁ) [see Suppl. N.]. | For ⲛⲁⲛ, see II, note *in loc*. [also Suppl. N.]. | (13) ⲙⲡⲉⲧⲛⲁⲓ] 1, hkl, N:—all else *om* ⲙ. | ⲛⲁⲓ (after ⲛⲁⲓⲱⲧ)] 1 2 3 9 11 12 13 14 18 19 (*pref* ⲉ), hkl arb, L N:—7 8 10, II P A, etz, *om*. | For ⲉⲃⲟⲗ, 18 has ⲉⲃⲟⲗ ⲛⲁⲓⲱⲧ. | 1 writes ⲙⲡⲉⲧⲛⲁⲓ; and in next *v*, ⲙⲡⲉⲧⲛⲁⲓ [see Suppl. N. on ii. 19]. | (14) 3 writes ⲉⲃⲟⲗ; 18, ⲉⲃⲟⲗ. | From ⲛⲁⲁⲧⲟⲩ, 1 *om* first ⲛ (but *corr*). | For ⲙⲡⲉⲧⲛⲁⲓ, 2 18, hkl, have ⲙⲡⲉⲧⲛⲁⲓ. | (15) 11 13 write ⲙⲡⲉⲧⲛⲁⲓ. | 1 writes ⲛⲁⲁⲧⲟⲩ. | 2 writes ⲙⲡⲉⲣⲉ;

III.

ܕܐܦ ܥܠ ܟܠ ܓܒ̈ܝ̈ܐ ܕܐܡ̈ܪ ܒܗ̈ܘܢ ܗܟ̈ܝ̈ܠ ܡ̈ܢ ܕܠܐ ܝܕ̈ܥ̈ܝ̈ܢ ܘܠܐ ܩܝ̈ܡ̈ܝ̈ܢ ܐܝ̈ܟ ܓܒ̈ܝ̈ܐ ܐ̈ܚܪ̈ܢ̈ܝ̈ܐ ܕܡ̈ܟ̈ܬ̈ܒ̈ܝ̈ܢ ܠܗ̈ܘܢ ܠܚ̈ܘܒ̈ܠ̈ܗ̈ܘܢ ܕ̈ܝ̈ܠ̈ܗ̈ܘܢ ܐ̈ܦ ܠ̈ܟ̈ܠ̈ܗ̈ܘܢ ܟ̈ܬ̈ܒ̈ܝ̈ܐ ܐ̈ܦ ܗ̈ܠ̈ܝ̈ܢ ܠ̈ܚ̈ܘܒ̈ܠ̈ܗ̈ܘܢ ܕ̈ܝ̈ܠ̈ܗ̈ܘܢ

Codd. 1, 2, 3, 4, 5, 7, 8, 9, 10, 11, 12, 13, 14, 15, 17, 18, 19.

(1) [17 *hiat, vv.* 1, 2, 3 to]. | 2 *om* (but *sec. m. suppl* in mg); 18 writes (but *corr*; see on *v.* 5). |] 1 2 3 4 5 9 14 15 18, hkl, L N :—7 8 10 11 12 13 19, Π P A, . | After , P A, with 10, *ins* . | 4 *om* after to end of *ver.* | 2 *om* . | 13 19 *om* . |] 1:—all else, hkl, edd, *om* suffix. | 19 writes . |] 1 9 12 14 18, hkl (without suffix):—2 3 4 5 7 8 10 11 13 15 19, arb etz, edd, . | (2) [On , see Suppl. N.] | 2 writes [see Suppl. N. on 2 Pet. ii. 19]. | 9 *om* . | (3)] All MSS, arb etz, Π N :—P A L, ; (similarly hkl,). |] 1 2 3 4 5 (*corr*) 9 12 17 18, (and so hkl,) arb, L :—7 8 10 11 13 14 15 19, etz, Π P A N, *om*; (5 *om* (2), *suppl* in mg). | For , 18 has . | For , 1 has . | (4) 4 *om* (1). | For , 1 has ; 3 5 (but *corr*), ; 18,

5 ⲙⲙⲁⲩ ⲛⲁⲛ ⲛⲓ : ⲛⲁⲓⲣⲉ ⲛⲥⲉⲛⲁ ⲉⲓⲛⲁ ⲉⲃⲟⲗ ⲛⲁⲣⲱⲟⲩ⁵ . ⲛⲁⲓ ⲉⲧⲉ

ⲉⲧⲉ ⲉⲩ ⲛⲁⲛ ⲁⲗⲗⲁ ⲟⲩ ⲛⲓ ⲉⲥⲉⲛⲁ ⲉⲓⲛⲁ ⲉⲃⲟⲗ . ⲛⲁⲓⲣⲉ ⲛⲥⲉⲙⲟⲩ ⲛⲁⲣⲙⲉⲧ

6 ⲙⲙⲁⲩ ⲙⲡⲉⲛⲧ : ⲛⲁⲓ ⲙⲡⲉⲛⲧⲁⲗⲗⲁ ⲛⲁⲣⲱⲟⲩ⁶ . ⲛⲁⲓⲣⲉ ⲥⲉⲛⲁ ⲉⲓⲛⲁ

ⲉⲧⲉ ⲡⲁⲗⲁⲓⲁ ⲛⲁⲓ ⲙⲙⲁⲩ ⲙⲡⲉⲛⲧⲁⲗⲗⲁ ⲛⲁⲣⲱⲟⲩ . ⲙⲡⲉⲛⲧⲁⲣⲉⲙⲟⲩ

7 ⲛⲁⲓⲣⲉ : ⲛⲁⲓ ⲛⲓⲙ ⲛⲓⲙⲁⲓ ⲛⲓⲙ ⲉⲧⲙⲙⲁⲩ ⲛⲁⲛ⁷ . ⲉⲓⲛⲁ ⲉⲃⲟⲗ ⲛⲁⲓ

ⲛⲁⲓ ⲛⲥⲙⲟⲩ ⲙⲡⲉⲛⲧ ⲉⲓⲛⲁ ⲛⲓ ⲙⲙⲁⲩ . ⲛⲁⲓⲣⲉ ⲙⲙⲁⲩ ⲛⲥⲁ ⲙⲡⲉⲛⲧ

8 ⲛⲁⲓⲛⲁⲓⲣⲉ ⲛⲁⲓ ⲙⲡⲉⲛⲧⲁⲗⲗⲁ ⲛⲁⲣⲱⲟⲩ . ⲛⲁⲓⲣⲉ ⲥⲉⲙⲟⲩ⁸ .

ⲛⲁⲓ. | ⲥⲉⲙⲟⲩ] 5 8 11, hkl, edd, write ⲥⲉⲙⲟ; 18 *subst* ⲙⲡⲉⲛⲧ ⲥⲉⲙⲟ (?). | (5) 5 *om* (but *suppl* in mg) ⲛⲁⲓ ⲙⲙⲁⲩ. | For ⲉⲓⲛⲁ (*bis*), 3 has ⲉⲛⲁ. | 18, ⲛⲁⲓⲣⲉ (mg, not txt; see on *v.* 1). | ⲙⲙⲁⲩ ⲛⲁⲛ ⲛⲓ] 1 5 9 12 14 18, L; so 11, N, ⲥⲉⲙⲟⲩ ⲛⲁⲛ ⲛⲓ :—2 3 4 7 10 13 15 17 19, etz (not arb), P A, *om* ⲙⲙⲁⲩ :—8, Π, *om* ⲙⲙⲁⲩ ⲛⲁⲛ; hkl writes ⲛ ⲉⲁ only. | 18 *om* ⲛⲁⲣⲱⲟⲩ. | After ⲛⲓ, 14 *ins* ⲙⲙⲁⲩ. | For ⲛⲁⲓⲣⲉ, 1 has ⲁⲛⲁⲓⲣⲉ; | 18 *om* ⲉⲧⲉ before it. | ⲥⲉⲙⲟⲩ] 1 2 3 4 5 9 14 18, hkl, N :—7 8 10 11 12 13 15 17 19, Π P A L, ⲥⲉⲙⲟⲟⲩ. | (6) ⲙⲡⲉⲛⲧⲁⲣⲉⲙⲟⲩ] 1 9 11 12 14 18 19, (and so hkl), N :—3 5 (with *ribb.*) 7 8 10 13 15 17, arb etz, Π P A L, ⲛⲣⲉⲙⲉ. | 2 4 *om* after ⲡⲥⲁⲙ from ⲙⲡⲉⲛⲧ to ⲛⲣⲉⲙⲉ ⲛⲧⲁ (inclusive); 4 *om* also ⲙⲡⲉⲛⲧⲁⲗⲗⲁ (2). | To ⲛⲧⲁ (2), 3 *pref* ⲟ. | ⲛⲓⲙ ⲙⲙⲁⲩ] 1 2 3 7 8 14 17 18 (with ⲛⲓⲙ for ⲛⲓⲙⲁⲓ), hkl, Π L N :—15, ⲙⲙⲁⲩ (only) :—4 5 9 10 11 12 13 19, P A, ⲛⲥⲉⲙⲟ. | 2 writes ⲥⲉⲙⲟⲙⲟ (1 gives no point). | (7) 17 writes ⲥⲉⲙⲟ. | P A, hkl, *om* ⲙⲡⲉ. | 13 18 (*corr*) 19 write ⲛⲓⲙⲉ ⲛⲓ ⲛⲁⲓ. | ⲗ *om* ⲡⲥⲁⲙⲉ. | ⲡⲉⲥⲉⲙⲟ] 1 3 15 18, P A (*cp.* 1 Joh. iv. 2, psh) :—2 4 5 7 8 9 10 11 12 13 14 19, hkl, Π L N, ⲛⲉⲥⲉⲙⲟ. | 2 18 write ⲙⲡⲉⲛⲧⲁⲣⲉⲙⲟⲩⲟ (no ⲟ in last syll.); 14 *subst* ⲟ for ⲁ (2); 18, ⲟ for ⲁ (1). | (8) 1 *om* ⲉ before ⲛⲓ. | ⲛⲁⲥⲙⲟⲩⲉ] So

ܚܕܐ ܗܘ ܕܠܐ ܐܝܬ ܠܗ ܐܠܗܐ ܗܘ ܕܩܐܡ ܒܬܠܡܕܬܐ ܕܡܫܝܚܐ ܐܠܗܐ ܠܐ ܐܝܬ ܠܗ ܘܐܒܐ ܐܦ ܒܪܐ ܠܐ ܐܝܬ ܠܗ ܐܠܐ ܗܘ ܕܩܐܡ ܒܬܠܡܕܬܐ ܕܡܫܝܚܐ ܗܢܐ ܐܝܬ ܠܗ ܐܠܗܐ ܘܐܒܐ ܐܦ ܒܪܐ ܐܢ ܐܬܐ ܐܢܫ ܠܘܬܟܘܢ ܘܠܐ ܐܝܬܐ ܠܗ ܠܒܝܬܟܘܢ ܘܫܠܡܐ ܠܐ ܬܐܡܪܘܢ ܠܗ ܠܐ ܠܗ ܕܡܫܠܡ ܠܗ ܒܝܫܬܐ ܠܐ ܬܐܡܪܘܢ ܠܗ ܠܐ ܠܗ ܕܡܫܠܡ ܠܗ ܒܝܫܬܐ ܐܠܐ ܕܢܚܙܐ ܐܢܐ ܠܟܘܢ ܘܢܡܠܠ ܥܡ ܦܘܡ ܠܦܘܡ ܕܚܕܘܬܢ ܡܠܝܐ ܢܗܘܐ

most MSS, and apparently arb etz ("perfectam") :—but 2 3 4 13 (mg) 19, hkl, read ܡܫܠܡ. | (9) 4 *pref* ܘ to ܠ. | 8, hkl, (not Π), drop suffix of ܥܒܕܬܝ (1). | For ܐܢ, 14 17, hkl, have ܐܢ. | ܘܐܢ] 1 2 8 10 11 13 15 17 18 19, hkl etz, Π P A N;—3 4 5 7 9 12 14, L, *pref* ܘ:—4 *add* ܐ, also arb. | From ܠܗ, ܠܗ, 18 *om* prefix prep. | (10) 4 *pref* ܘ to ܠ. | 5 *transp* ܐܬܐ ܐܢ. | For ܐܬܐ, 1 writes ܐܬ. | ܒܝܬܟܘܢ] 1 2 3 4 5 (*corr*) 9 12, hkl (with ܐܢ), L N :—5 7 8 10 11 13 14 15 17 19, Π P A, *add* ܒܝܬ ܘ:—18 *subst* ܡܫܠܡ ܠܟܘܢ ܡܫܠܡ ܠܗ ܘ; (arb repeats verb, but varies rendering; and so etz, "*ave* et *vale* non dicetis"). | (11) After ܒܝܬ, 1 alone *ins* ܠܟܘ; 18 for ܒܝܬ *subst* ܡܫܠܡ. | ܘܐܢ ܡܫܠܡ] 1 alone:—all else, ܡܫܠܡ [see Suppl. N.]. | (12) 10, P A, *om* ܘܐܢ. | For ܠ, 1 writes ܠ, but *interl* ܠ after it. | 1 *om* ܐ before ܒܝܬ, against all else, hkl, edd. *Cp.* (for construction) 3 Joh. 9, 13. | 10 writes ܠܐ, and ܐܫܬܡܥ. | ܐܫܬܡܥ] All (exc. 14, ܐܫܬܡܥ (*aph.*)) apparently write *pael*; also hkl, edd,—here, and 3 Joh. 14. [For *aph.*, see 2 Pet. iii. 9 and note (*supr.*); also Suppl. N. on 2 Pet. ii. 19.] |

13 ... 13 ... ⁂

For ..., 17 19 write .... | 8 writes ..., but Π *corr.* | (13) 1 writes ... (as in *ver.* 4); 18, ... | 18 writes ... .| At the close, 1 5 9 12 14 18 19, arb, have only ...:— 2 3 4 5 (mg) 7 8 10 11 13 15 17, hkl (but with ⁂) etz, edd, *pref* to it, ...

Codd. [as 2 Joh.]

1 ܐܚܝ ܕܐܢܐ ܐܚܒ ܒܐܡܬܐ ܘܠܐ ܐܢܐ ܒܠܚܘܕܝ ܐܠܐ ܟܠ ܕܝܕܥܝ ܐܢ ܐܡܬܐ ܗܝ
2 ܕܐܚܝ ܐܦ ܟܠ ܡܕܡ ܕܐܙܠ ܠܟ ܛܒ ܘܬܗܘܐ ܨܚܝܚ ܐܦ ܟܕ ܢܦܫܟ ܨܚܝܚܐ ܗܝ
3 ܐܓܪ ܣܓܝܐ ܐܬܝ ܐܚܝܢ ܘܡܣܗܕܝܢ ܒܐܡܬܟ ܐܦ ܟܕ ܐܢܬ ܒܐܡܬܐ ܗܠܟ
4 ܠܝ ܠܝܬ ܥܠ ܗܕܐ ܕܒܢܝ ܕܝܠܝ ܒܐܡܬܐ ܗܠܟܝܢ ܐܦ ܟܕ ܐܢܬ ܒܐܡܬܐ ܗܠܟ

(1) ܨܚܝܚ] 1 2, hkl (ܨܚܝܚ ܟܬ) arb :—all else, etz, edd, *suff* ـه. | For ܐܢܐ, 4 has ܐܢ ܐܝܟ. | ܐܚܒ] 1 2 3 4 5 9 14 15 18, hkl, L N :—7 8 10 11 12 13 17 19, Π P A, ܐܚܒ. | (2) 12 has ܨܚܝܚ. | 1 writes ܠܟ [see Suppl. N. on 2 Pet. ii. 19]. | ܐܙܠ] 7 8 15, Π L, *subst* ◌ for ◌ ;—8, Π L N, write the verb ܐܙܠ; all else that supply vowel write ◌ ; so hkl, P A. | For ܐܬܐ, 4 has ܐܬܐ◌ ; also hkl. | ܐܡ ܐܡܬ] 1 2 7 15 17 18 19, hkl :—3 4 5 8 9 10 11 12 13 14, edd, ܐܡܬ. | (3) 1 points ـه under final letter. | 9 *subst* ◌ for ◌. | Before ◌ܗ, 12 *subst* ◌ for ◌ as prefix ; 14 gives neither. | ܐܡ ܐܡܬ] 1 2 7 8 15 17 19, hkl, Π L N :—3 4 5 9 10 11 12 13 14 18, P A, ܐܡܬ (*cp. v.* 2, and note that 8 and 18 change sides). | 18 writes ـه for ـه. | (4) ܠܝ] 1 9 12 14 18 19, hkl : —2 3 4 5 7 8 10 11 13 15 17, arb etz, edd, ܠܝ◌. | For ܒܐܡܬܐ, 9 has ܐܢ ܒܐܡܬ. | For ܒܢܝ, 18 has ◌ܝ. | 10 and P A *transp*

5 ⟨illegible⟩ . ⟨illegible⟩

6 ⟨illegible⟩ : ⟨illegible⟩

⟨illegible⟩ . ⟨illegible⟩ : ⟨illegible⟩

7 ⟨illegible⟩ . ⟨illegible⟩ . ⟨illegible⟩

8 ⟨illegible⟩ . ⟨illegible⟩ :

9 ⟨illegible⟩ . ⟨illegible⟩ .

⟨illegible⟩ . | (5) For ⟨illegible⟩, 4 has ⟨illegible⟩; hkl writes ⟨illegible⟩. | ⟨illegible⟩] 1 2 3 4 7 8 10 11 13 14 15 17 18 19, Π P A N: —5 9 12, L, ⟨illegible⟩. | (6) 3 reads ⟨illegible⟩ for ⟨illegible⟩. | ⟨illegible⟩] 1 alone:—all else, hkl, ⟨illegible⟩. | ⟨illegible⟩] 1 9 12 18:—2 3 4 5 7 8 10 11 13 14 15 17 19, hkl, edd, *pref* ⟨illegible⟩. | 3 *om* ⟨illegible⟩. | ⟨illegible⟩] 1 2 3 4 5 9 11 12 13 14 18 19, hkl (mg; in txt, using equivalent verb, ⟨illegible⟩) arb, N:—7 8 10 15 17, etz, Π P A L, *om.* [See Suppl. N.] | ⟨illegible⟩] 1 2, hkl:—all else, edd, ⟨illegible⟩, (except 14, ⟨illegible⟩). | (7) ⟨illegible⟩] 1 9 12 13 (mg) 14 18 19, hkl, L:—2 3 4 5 7 8 10 11 13 15 17, arb etz ("post"), Π P A N, ⟨illegible⟩. | 7 drops ⟨illegible⟩ from ⟨illegible⟩, | and so 5 from ⟨illegible⟩. | (8) 4 writes ⟨illegible⟩. | 3 has ⟨illegible⟩ for ⟨illegible⟩. | For ⟨illegible⟩, 18 has ⟨illegible⟩. | For ⟨illegible⟩, 9 has ⟨illegible⟩, (4, ⟨illegible⟩, but *corr*). | (9) To ⟨illegible⟩, 4 9 12 19, *pref* ⟨illegible⟩:—against all else, and hkl. | ⟨illegible⟩] 9 11 12 14 18, hkl, L N:—2 3 4 5 7 8 10 13 15 17 19, arb etz, Π P A, ⟨illegible⟩, (1 alone, ⟨illegible⟩). | ⟨illegible⟩] 1 3, hkl (with ⟨illegible⟩ after ⟨illegible⟩):—the rest, and edd, vary;—some *ins* ⟨illegible⟩ once only (after ⟨illegible⟩, or ⟨illegible⟩, or ⟨illegible⟩,—or *subst* for ⟨illegible⟩, or for second ⟨illegible⟩); some twice (after ⟨illegible⟩ and ⟨illegible⟩, or ⟨illegible⟩ and ⟨illegible⟩, or ⟨illegible⟩ and ⟨illegible⟩); 4 *om* second ⟨illegible⟩. MSS and edd vary also in vowels; 1 2 9 12 18 19 are unpointed. | 1 writes

10 ⲙ̀ⲡⲉⲓⲣⲁⲥⲙⲟⲥ ⲛⲁⲓ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲉ ⲡⲓⲱⲁⲛⲛⲏⲥ ⲁⲩⲱ ⲙ̀ⲡⲉⲛⲧⲁⲩⲥⲟⲩⲛ ⲉ̀ⲃⲟⲗ ⲁⲩⲱ ⲙ̀ⲡⲉⲛⲧⲁⲩⲥⲟⲩⲛ
ⲛ̀ⲧⲉ ⲡⲓⲱⲁⲛⲛⲏⲥ ⲁⲩⲱ ⲙ̀ⲡⲉⲛⲧⲁⲩⲥⲟⲩⲛ ⲛ̀ⲧⲉ ⲡⲓⲱⲁⲛⲛⲏⲥ ⲁⲩⲱ ⲙ̀ⲡⲉⲛⲧⲁⲩⲥⲟⲩⲛ ⲛ̀ⲧⲉ ⲡⲓⲱⲁⲛⲛⲏⲥ

ܐܝܟ ܕܐܢ ܒܝ ܫܗܕܝܢ ܐܢܐ ܕܝܢ ܕܫܗܕܘܬܢ ܒܟ ܗܝ ܕܝܢ ܀
13 ܐܝܬ ܠܝ ܣܓܝ ܠܡܟܬܒ ܠܟ ܐܠܐ ܠܐ ܨܒܝܬ ܠܡܟܬܒ ܠܟ ܒܟܬܒ ܐܢܐ ܕܝܢ
14 ܠܡܫܚܬ ܠܟ ܘܡܕܒܪ ܦܘܡ ܠܦܘܡ ܢܬܪܐܝ ܠܟ ܫܠܡ ܠܟ ܀
15 ܫܠܡ ܠܟ ܐܚܝ ܘܟܠ ܐܚܝ ܒܫܡ ܀

ܫܠܝܫܝ ܕܒܝܬ ܫܠܝܚ

ܕܫܠܝܚ ܣܓܝ

word variously; 1 2 12 18 leave it unpointed. | ܐܣ] 1 3 4 5 7 8 9 11 12 13 14 18 19, II L N:—2 10 17, P A, ܐܣ; 15, ܐܐܣ. | 18 writes ܐܢ ܠܐ ܨ. | 1 alone *om* ܠܟ ܣܓܝ; all else *ins* (18, ܠܟ ܟܠ), and so arb etz, edd:—hkl *om* from text, but in mg writes ܠܟ ܕܣܓܝ. | 14 *om* ܐܝܬ ܠܝ ܣܓܝ; 5 writes ܟܠ for ܝ ܣܓܝ. | 14 *om* ܫܠܡ; 3 writes it twice. | ܐܢܐ ܒܝ] 1 9 12 14 19, arb, L:—2 3 4 5 7 8 10 11 13 15 17, hkl etz, II P A N, plural; (5 *om* ܐܢܐ, but *corr*; 18 is doubtful). | For ܒܟ ܠܘܬܟ, 2 3 4 5 19 have ܒܟ ܠܘܬܟ. | For ܐܝܬ, 2 writes ܐܝܬ; 5, hkl, ܠܐ. | (13) After ܠܐ, 10 *om* ܠ; | and after ܐܚ, *om* ܐܢ (but *corr*). | 18 places the stop *before* ܟ(2). | (14) ܡܕܒܪ] See on 2 Joh. 12. | 1 *om* ܒܝ; 2 3 4 *subst* ܐܪ. | For ܡܫܚ, 2 5 write ܡܫ. | (15) 14 has ܢܨ for ܣܓ. | 2 *pref* ܕ to ܡܟ. | After ܟܠ, 2 *om* ܐܚܝ, and writes ܒܫܡ twice, but (*sec. m.*) *suppl* ܐܚܝ in mg. | ܫܠܡ] 1 2 3 5 (? *interl*) 11 12 14 18 19, hkl:—4 7 8 9 10 13 15 17, arb etz, edd, *om* prefix.

ܟܬܒ

ܕܝܢܝܐ ܕܫܠܝܫ

Codd. 1, 2, 3, 4, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 17, 18, 19.

1 ¹ܘܗܘܐ ܒܬܪ ܡܘܬ ܝܫܘܥ ܫܐܠܘ ܒܢܝ ܐܝܣܪܝܠ ܠܡܪ̈ܝܐ ܠܗ ܡܢ ܢܣܩ ܠܢ ܠܩܪܒܐ ܒܟܢܥܢ ܠܡܚܘ ܒܗ
2 ²ܩܪܒܐ ܗܘ ܢܣܩ ܠܗ ܠܡܚܘ ܒܗ ܐܡܪ ܝܗܘܕܐ ܗܐ ܐܢܐ ܢܣܩ ܒܝܕ ܟܢܥܢ ܐܢ ܐܝܬ ܒܝ ܚܝܠ ܠܡܚܘ
3 ³ܒܗ ܐܡܪ ܫܡܥܘܢ ܠܐܚܘܗܝ ܗܒ ܠܝ ܓܘܪܠ ܒܓܘܪܠ ܕܐܢ ܐܠܟ ܥܡ ܓܘܪܠܝ ܠܟܢܥܢ ܐܢ ܐܠܟ
ܥܡ ܓܘܪܠܟ ܠܟܢܥܢ ܘ ܐܢ ܐܫܠܚ ܐܢܐ ܐܬ ܓܘܪܠܝ ܒܝܕ ܓܘܪܠܟ ܘ ܐܢ ܐܫܠܚ ܐܢܐ ܐܬ
ܓܘܪܠܟ ܒܝܕ ܓܘܪܠܝ ܘ ܐܢ ܐܫܠܚ ܐܢܐ ܐܬ ܓܘܪܠܝ ܒܝܕ ܓܘܪܠܟ ܘ ܐܢ ܐܫܠܚ ܐܢܐ ܐܬ
4 ⁴ܓܘܪܠܟ ܒܝܕ ܓܘܪܠܝ ܘ ܐܢ ܐܫܠܚ ܐܢܐ ܐܬ ܓܘܪܠܝ ܒܝܕ ܓܘܪܠܟ ܘ ܐܢ ܐܫܠܚ ܐܢܐ ܐܬ

(1) After ܠܡܚܘ, 2 *om* ܒܗ, and *ins* a word, partly erased, so that ـــــ alone is legible, no doubt ـــــ. In mg appears also another erasure, in which ـــ can be discerned, probably of ـــ. | Before ܩܪܒܐ, 8 *om* ܗ; also II L N (but not arb etz, nor P A). | (2) ܗܘ] 1 2 3 4 6, bkl: — 7 8 9 10 12 13 14 15 18 19, arb etz, edd, ܗ; (11 doubtful; 17 *hiat.*). | (3) 1 writes ܒܗ. | For ܒ(1), 3 has ; also 4, for ; also 2 has ; 2 *om* ; 4 *subst* . | To , 3 4 6 *pref* ܘ. |] 1 2, N:—all else *subst* final ـ for ; also bkl, II P A L. But 15 writes ; bkl, . [See Suppl. N.] | To , 18 adds (probably also 9, as space indicates). | For , 18 writes . | (4) For , 3 writes . | For , 3 4 6 *subst* . | For , 19 has . | For ,

3 6 write ... (retaining ...). | For ..., 19 reads .... | For ..., 10 writes .... | 10 writes ... (no suffix). | ...] 1 2 12 18 (*corr*); so hkl (...):—3 4 6 7 8 10 11 13 14 15 17 19 (9 doubtful), arb etz, edd, ... | For ..., 2 (*corr*) 12, P A, have .... | 6 *pref* ... to .... | ...] 1 2 12 13 14 18 19, hkl (... ...) arb:—3 4 6 7 8 10 11 15 17 (9 *hiat.*), etz, edd, *om* .... [See Suppl. N.] | (5) 2 15 write ... without ...; 12, without ... | ...] 1 2, hkl:—3 4 6 7 8 9 10 11 12 13 14 15 17 18 19, arb etz, edd, ... | Before ..., 2 *om* ... (but *sec. m. corr*). | For ..., 18 has .... | (6) 9 *pref* ... to .... | ... (= ...)] 1 2 3 12 14:—7 8 11 13 15 17 19, hkl etz, edd, ... (= ...); (6 doubtful; 9 10 unpointed); 18, ... | (7) ...] 1 2 9 12 14 19, L:—3 4 6 7 8 10 11 13 15 17, hkl, II P A N, ...:—18, ... | 11 15, hkl, N, for ..., have .... | From ..., 2 *om* ... (but *sec. m. corr.*). | 12 *om* ... before .... | For ..., 6 has .... | ...] So (with

8 ܘܩ ⁸ . ܗܢܘܢ ܕܒܝܕܗ ܒܟܠܗ . ܘ ܡܫܬܚ ܠ ⁸]ܐܫܪܝܠ[
ܒܝܕܐ ܐ ܡܟ ܒܚܫܟܐ ܕܫܟܝܢ ܒܝܢ ܐ : ܟܬܒ ܡ
ܡܗܕܝ . ܟܐܢ ܒ ܒܟܐ . ܟܐܫܬܐ ⁹ ܡܟ ⁹ ܒ ܢ ܩܠܝܛ ܐ ܕ ܒ ܐ ܡܟ
ܗ : ܐ ܡ ܒ ܐ ܒ ܟ ܐ ܒ ܗ : ܠ ܐ ܒ ܒ ܐ ܟ ܒ ܒ]ܐ[

or without *ribb.*, and variously pointed) 1 2 6 7 9 10 11 12 13 14 17 18 19, L N :—8, Π P A, ܐܬܢ :—3, hkl, ܐܬܢ; 4, ܐܬ; 15, ܐܢ : (arb has fem. verb; etz, "fornicatae sunt"). |]ܐܟ ܐ 10 12 18 19, arb etz, P A :—1 2,]ܐ ܐ :—3 4 6 7 8 9 11 13 14 15 17, Π L N,]ܐ ܐ ; hkl,]ܐ ܐ . |]ܐ ܐ ܐ ܐ 1 2 3 4 6 9 12 18, hkl :—7 8 10 11 13 14 15 17 19, arb etz, edd, read plur. | 13 19, with hkl, read ܐ ܐ ܐ ܐ, = "*cinis pro*[positae]." See note on gr txt [and Suppl. N.]. | For ܐ ܐ (of 7 8 10 11 12 13 14 15 17 18 19, hkl arb etz ("positae sunt"), edd), 1 2 3 4 6 have ܐ ܐ ܐ (9 doubtful). |]ܐ ܐ ܐ ܐ 12 13 18 19, hkl :—1 2 3 4 (*om* ܐ) 6 (*om* ܐ), ܐ ܐ ܐ ܐ ܐ ܐ :—7 8 10 11 14 15 17, arb etz, edd, ܐ ܐ ܐ ܐ (9 *hiat*; but writes ܐ ܐ, apparently without ܐ]ܐ ܐ ܐ). See note on gr txt [and Suppl. N.]. |]ܐ ܐ ܐ ܐ 7 8 10 11 12 13 14 19, arb, edd :—1 2 3 4 6 15 18, hkl etz ("rei judicii"), ܐ ܐ ܐ ܐ (17, ܐ ܐ ; 9 *hiat*). | (8) 7 *om* ܐ ; 19 writes ܐ ܐ . |]ܐ ܐ ܐ ܐ 1 2 11, hkl :—the rest, arb etz, edd, write as singular. | 3 writes ܐ ܐ ; 17,]ܐ ܐ ܐ . | 18 *om* ܐ, and *pref* ܐ to]ܐ ܐ ; 2 writes]ܐ ܐ ܐ . |]ܐ ܐ ܐ ܐ 1 2 9 12 13 14 (with *ribb.*) 18 19, hkl :—3 4 6 7 8 10 11 15 17, edd, *om* prefix. | Before]ܐ ܐ ܐ ܐ, 1 2 3 4 6 7 8 10 14 15 17 18, Π P A L, *ins* prefix ܐ :—9 11 12 13 19, N, subst ܐ ; so hkl,]ܐ . . .]ܐ . | (9) 11, N, hkl, *ins* ܐ ܐ before]ܐ ܐ, as well as before]ܐ ܐ . | 18 writes]ܐ ܐ ܐ ܐ . |]ܐ ܐ ܐ ܐ 1 2 9 12 13 (*corr*) 14 18 19, hkl, L :—3 4 6 7 8 10 11 15 17, arb etz, Π P A N,

10 ... 11 ... 12 ...

§ here cod. 6 fails.

transp. | (10) 1 2 *om* ... after ... :—all else. hkl arb etz, edd, *ins.* | After ..., 19 *om* (by homœot.) ... | 18 writes ...; | also ... | 4 writes ... | ...] 1 2 3 4 6 9 11 12 13 14 17 18 19; to like effect hkl (...) arb, L N :—7 8 10 15, etz, Π P A, *om.* | ... (= ...)] 3 6 7 10 11 12 13 14 19, hkl, P A L :—4 8 18, Π, ... :—1, ...; 2 9 15 17, ... unpointed; N, ... | ...] 1 2 9 11 12 13 14 18 19, L N :—3 4 6 7 8 10 15 17, Π P A, hkl, ... | (11) 12 writes ... (no suffix). | 2 writes ...; 18, ...]. | ...] 1 2 3 4 6 12 :—2 (*corr*) 7 8 9 11 13 14 15 17 18 19, hkl, edd, ...; 10, ... (Note that 3 4 6 may also be read ...; but no root ... exists, and presumably ... and not ... is intended.) | (12) 4 *pref* ... to .... | ...] 2 (*corr*) 4 7 8 10 11 12 13 14 15 17 19; similarly hkl arb etz, edd :—1 2 3 6 9 (18), ... (but 18 writes suffix ...; and hkl has ...). *Cp.* 2 Pet. ii. 13, and note there. | 1 6 write ... [but see Suppl. N. on 2 Pet. ii. 19]. | 10 *om* .... | 9 *pref* ... to .... | For ... 18 writes ... after .... | 4 *om* .... | ... (= ...)] 1 3 10.11 12 13 14 19; and so hkl (fem., but with different verb) etz, P A :—2 4 7 8 15 18, Π L N, ... (= ...);—(17 is unpointed; 9 *hiat*). | ...] So all (except 8,

ܒܟ ܙܒܢܐ ܩܛܠ . ܐܬܟܢܐ ܐܦܪܝܡ . ܐܬܝܢ ܠܝ ܡܐ ܥܒܕ ܠܟ .
13 ܒܥܠ ܐܝܬ ܒܗ ܪܘܚܐ ܪܥܝܬ . ܡܬ ܒܢ ܗܠܝ ܥܠ ܐܪܥܐ . ܒܥܠ ܐܝܬ ܒܗ ܪܘܚ ܫܐܠ .
ܒܢ ܐܚܝܟ ܐܢܐ ܗܘ ܡܢ ܫܒܛ ܐܦܪܝܡ . ܒܬ ܐܝܬ ܠܗ ܒܢ ܐܘ ܒܪ ܐܚ ܠܟ .
14 ܒܢ ܐܚ ܠܟ ܐܢܐ ܗܘ ܡܢ ܫܒܛ ܕܢ . 14 ܐܢ ܒܢ ܐܚ ܠܟ ܐܢܐ ܗܘ ܡܢ ܫܒܛ ܕܢ .
ܐܦ ܐܦܪܝܡ ܒܥܘ ܐܚ ܠܟ : ܫܡܥ . ܒ ܐܡܪ : ܡܐ ܥܒܕ : ܐܦ ܐܦ ܐܦ
15 ܐܢ ܒܥܝ ܐܒܝ ܐܬ ܠܟ ܐܢ : 15 ܒܥܝ ܐܒܝ ܐܬ ܠܟ ܐܢ : ܐܢ ܒܥܝ ܐܒܝ ܐܬ ܠܟ
ܒܥܠ : ܐܠ ܐܬ ܠܟ ܐܢ ܒܥܝ ܐܒܝ ܐܬ ܠܟ ܐܢ : ܐܠ ܐܬ ܠܟ ܐܢ ܒܥܝ

ܐܒܝ), hkl, P A N :—II (*e conject.*), ܐܬܒܝ, which L follows (9 *hiat*). | 17 writes ܐܦܪܝܡܝ for ܐܦܪܝ ܥܒܕ. | 10 writes ܒܥ for ܒܥܝ. | ܐܦܪܝܡ] 1 2 (similarly hkl) :—the rest, arb etz, edd, *pref* ܐ for ܒ. | 10 drops final ܐ of ܐܦܪܝܡ. | 1 2 (but *corr*), arb, *pref* ܐ to ܙܒܢ. | 17 drops final ܐ from ܐܠ. | ܒܥܝ] 1 2; (similarly hkl, but without suffix) : — the rest, etz, edd, singular. | (13) 1 writes ܫܒܛ [but see Suppl. N. on 2 Pet. ii. 19.] | 3 writes ܒܥܝ ܐܬܝ : as hkl. | ܐܒܝ] 1 2 :—the rest, edd, *om* prefix : hkl has ܒܐ (but *om* ܒܥ further on) ; 9 *hiat*. | 18 writes ܐܬܒܝ. | ܐܒܝ] 1 2 18, hkl :—the rest, etz, edd, give ܐܒܝ. | (14) 10, P A, *om* ܒ. | 11 *om* ܐ. | From ܐܒܝ, 12 *om* prefix. | 7 writes ܐܘ. | 15 writes ܐܦ. | 9, followed by L, also hkl, *om* ܒ before ܐ. | ܐܠ ܐ] 1 2 :—the rest, hkl, edd, *transp*. | (15) Before ܒܥ, 13 *om* prefix ܒ. | ܐܠ] 1 2 :—the rest (but 15 writes ܒܥܝ ܐܬ), hkl, edd, ܐ. | ܐܦܪܝܡ] 1 2, hkl (which also writes ܐܦܪ before) :—the rest, fut (3 4 9 11 14 18, L N, ܐܦ ; 7 8 10 12 13 15 17 19, Π P A, ܐܦ). | ܐܠ ܒܥܝ] 1 2 [see note on gr txt] :—the rest, hkl arb, edd, ܐܦܪ (but some *transp* ; 8 writes ܐܦ ; 11 *om* ܐ ; 12 has ܐܦܪ). | ܐ ܒܥ] 1 2 9 11 12 14 18, hkl : — 3 4 7 8 10 13 15 17 19,

16 חמור חדש ואכה בו אלף איש׃ 16 ויאמר שמשון בלחי החמור
גל גלים בלחי החמור הכיתי חמור אלפים איש׃ 17 ויהי כאשר כלה
לדבר ויזרק הלחי מידו ויקרא למקום ההוא רמת לחי׃ 18 ויצמא
מאד ויקרא אל יהוה ויאמר אתה נתת ביד עבדך את התשועה
הגדולה הזאת ועתה אמות בצמא ואפלה ביד הערלים׃ 19 ויבקע
אלהים את המכתש אשר בלחי ויצאו ממנו מים ותשב רוחו
ויחי על כן קרא שמו עין הקורא אשר בלחי עד היום הזה׃
20 ויהי שפט את ישראל בימי פלשתים עשרים שנה׃

§ here cod. 3 fails.

edd, *transp.* | חדש חמור] 1 2 4 9 11 12 13 14 17 18 19, N :—3 7 8 10 15, hkl, II P A L, *om* חדש ; | for the verb, 9 12 write הכיתי ; 3 15, הכה. | 12 13 14 18 19, *om* ו before ויאמר.(2) | For הגדולה, 18 has הגדול. | For הגדה, 8 (followed by II N) writes הגדה. | (16) For חמור, 10 has חדש. | בלחי] 8 12 18, II L N :—7 11 13, P A, בלחיו (the rest give no points). | גל] 1 :—all else (exc. 9 (*hiat*), and 10 (*om*)), edd, have גלי. | 3 *om* בו. | ויקרא] 1 writes with initial ו ; 13 19, *suff* ויקראו, retaining ויקראו. | 14 *om* prefix ו before ויצהלו. | (17) ויהי כאשר כלה] 1 18 :—7 8 10 11 13 14 15 17, hkl, II P A L, ויהי ככלותו (N, ויהי כאשר כלה) :—3 4 19, ויהי כאשר כלה :—2, ויהי כלותו :—12, ויהי ככלותו. (*Cp.* 2 Pet. iii. 2.) | (18) 3 *om* חדש. | ואפלה] 1 (see *v.* 16) 18, *pref* ו :—12 has ואפולה, 15 ואפולהה, (both *om* ביד). | (19) 11 reads ויצא for ויצאו. | 4 *om* חדש. | 18 writes ויצהלו. | ויחי] 1 18 (also 10, but erased), hkl :—the rest (but 9 *hiat*), arb etz, edd, ויחי. | (20) 11 *om*

21 ܘܬܚܙܘܢ ܘܗܐ ܐܢ ܢܦܩܢ ܒܢܬ ܫܝܠܘ ܠܡܚܘܠܬ ܐܝܟ ܕܡܢܗܓܢ ܒܡܚܘܠܬ
22 ܘܐܙܠܬܘܢ ܠܟܘܢ ܠܐܪܥ ܒܢܝܡܝܢ. 22 ܘܗܐ ܐܢ ܐܬܘ ܐܒܗܬܗܘܢ ܐܘ ܐܚܝܗܘܢ
23 ܢܬܝܢ ܠܟܘܢ ܒܪܝܫܐ ܕܢܚܢ ܢܫܝܒ ܠܗܘܢ ܠܗܘ ܒܪܝܫܐ ܕܐܢܬܬ ܠܗܘܢ
24 ܠܐ ܐܫܬܘܬܝ ܠܗܘܢ ܐܢܬ ܒܪܝܫܐ ܕܐܠܘ ܠܐ ܢܫܒܘܩ ܠܗܘܢ. 24 ܘܐܙܠܘ ܒܢܝ
ܒܢܝܡܝܢ ܒܐܝܢ ܗܘ ܒܙܒܢܐ ܗܘ ܠܐ ܐܬܝ ܐܢܫ ܠܡܚܘܠܬ ܐܝܫ ܠܡܪܬܗ.
25 ܘܐܬܒܢܘ ܠܗܘܢ ܐܢܘܢ ܠܡܬܘܒ ܠܢܚܠܬܗ ܘܠܐ ܗܘܐ ܡܠܟ ܒܝܫܪܝܠ ܒܗܘ
ܙܒܢܐ ܗܘ ܓܒܪ ܕܫܪܝ ܒܥܝܢܘܗܝ ܥܒܕ: [ܘܐܙܠܘ ܒܢܝ ܒܢܝܡܝܢ ܘܐܬܘ ܠܗܘ ܠܐ
ܐܢܫ ܐܬܬ ܠܗ ܠܡܚܘܠܬ ܐܝܫ ܠܡܪܬܗ ܘܐܙܠ ܗܘ ܠܗ ܠܐܪܥ ܢܚܠܬܗ ܘܗܘ
ܬܒ ܠܡܕܝܢܬܗ ܘܝܬܒ ܒܗ.

ܟܬܒ ܫܡܫܐ ܕܐܠܗܐ

ܣܝܦܪ

ܡܢܝ. | For ܐܬܐ, 15 reads ܐܬܘ. | For ܫܠܘ, 10 has ܫܠܘ. | (21) 18 reads ܫܫ. | (22) 9 writes ܐܒܗܬܗܘܢ; 10, ܐܒܗܘܗܝ. | (23) ܘܐܙܠܘ] 1:—all else, hkl, edd, ܘܐܙܠ, and | 18 *suff* to it ܗ. | 14 writes ܠܗܘ, apparently omitting prefix ܒ. | (24) ܒܢܝ ܒܢܝܡܝܢ] 1:—all else, arb etz, edd, ܒܢܝ ; (and so hkl as to suffix) edd:—but 19 has ܒܢܝ. | 4 writes ܠܐ. | ܘܐܬܘ] 12 13 14 19:—2 4 7 8 10 11 13 (*corr*) 15 17, arb etz, edd, *suff* ܗ:—18 *suff* ܗ; 9 *hiat*; 1 *om* verb; hkl has verb in infin., without suffix. | (25) 18 *om* ܒܝ. | 1 2 *om* from ܘܐܬܘ to ܠܐ inclusive (1 also *om* ܠܗܘܢ),—and *subst* ܒܢܝ ܒܢܝܡܝܢ ܘܐܬܘ ܠܗܘ ܠܐ [see Suppl. N.]. | 14 (with 1 2) *om* ܠܐ; and also (with 1, not 2) *om* ܠܗܘܢ. | ܐܝܫ] 1 4 (but before ܐܬܬ) 13 19, arb:—all else, etz, edd, *om*. | After ܐܬܬ, 13 19 *ins* ܠܗܘܢ. | 4 *om* ܐܝܫ.

The only noteworthy Subscriptions to these Epistles are as follows.

MSS. 1, 9, 11, 15 alone close the Seven Catholic Epistles with a subscription applying to all; describing them thus :—

ܫܒܥ ܐܓܪܬ̈ܐ ܩܬ̈ܘܠܝܩܝ̈ܬ̈ܐ (15 *om* the rest) [(9, 11) ܕܫܠܝܚ̈ܐ ܩܕ̈ܝܫ̈ܐ]
ܕܝܥܩܘܒ ܚܕ ܘܬܪܬܝܢ ܕܦܛܪܘܣ ܘܬܠܬ ܕܝܘܚܢܢ ܘܚܕ ܕܝܗܘܕܐ ܫܠܝܚܐ ܩܕܝܫܐ [(9) ܕܝܥܩܘܒ ܐܚܘܗܝ ܕܡܪܢ ܘܐܚ̈ܘܗܝ ܕܝܘܣܝ ܘܫܡܥܘܢ ܘܝܗܘܕܐ ܕܝܥܩܘܒ ∴

("The Seven Epistles [Catholic] of the [holy] Apostles: one of James, and two of Peter, and three of John, and one of Jude.")

To 2 Pet., 3 appends as subscription :—

ܐܓܪܬܐ ܬܢܝܬܐ ܕܫܡܥܘܢ ܟܐܦܐ ܩܕܝܫܐ ܫܠܝܚ̈ܐ ∴

("The Second Epistle of Peter Chief of the Apostles.")

To 1, 2, 3 Joh., 1 and 4 append :—

ܐܓܪܬ̈ܐ ܬܠܬ ܕܝܘܚܢܢ ܫܠܝܚܐ ∴

("The three Epistles of John the Apostle.")

To Jud., 7 8 10 15 subjoin :—

ܐܓܪܬܐ ܕܝܗܘܕܐ ܫܠܝܚܐ [(13) ܕܒܪ ܝܘܣܦ] ܐܚ ܕ(10, ܝܥܩܘܒ) ܕܝܥܩܘܒ
[(7, 8) ܘܝܘܣܝ]

("The Epistle of Jude the Apostle [son of Joseph], brother of James [and of Joses"].)

Note.—In the Apparatus Criticus, which the foregoing notes constitute, it has not seemed worth while to include the readings of 16, a MS. which has little if any claim to rank among the independent witnesses for the text. But it may be here recorded that it is an exception to the consent of the other MSS. against 8 in 2 Pet. i. 1, where it *om* ܫܠܝܚܐ; and that in 2 Joh. i. 3 it differs from them all (8 included) in writing ܥܡܟܘܢ for ܥܡܟ; in both cases agreeing with one or more of the printed editions, from which probably it derived its text.

ھذا الكتاب من مكتبة

تقديم ❊

THE PERICOPE DE ADULTERA.

I. As found in a Greek MS of St. John, and translated, by the Abbat Paul. (St. Joh. vii. 53—viii. 12.)

II. As translated from his MS of the Greek Gospels by the Bishop Mara. (St. Joh. viii. 2–11.)

I.

Superscriptions, &c.*

The *Syntaxis* is introduced in the MSS. of the Paul-text as follows:—

In *a*; also (*om* the words in brackets) in *d* (but with ܕ for ܟ before ܡܪܝ ܝܫܘܥ (2)):—

[ܝܘܚ ܕܥܠ ܐܫܬܐ ܟ ܡܪܝ ܝܫܘܥ ܒܣܘܒܪܐ ܕ ܐܝܟ ܗܘ.] ܗܘ ܕܐܬܝ ܒܗ ܐܚܕ ܡܢ ܬܠܡܝܕܘܗܝ ܕܟ ܕܟܬܒ ܠܗ ܒܐܘܢܓܠܝܘܢ ܕܝܠܗ ܘܫܡܗ ܡܪܬܐ ܡܪܝܡ ܘܫܡ ܐܒܘܗ ܡܪ ܝܘܚܢܢ ܘܫܡ ܐܡܗ ܡܪܬܐ ܡܪܝܡ [ܘܫܡ ܐܚܘܗ ܡܪ ܝܥܩܘܒ ܘܫܡ ܐܚܘܗ ܡܪ ܝܘܣܦ ܘܫܡ ܐܚܘܗ ܡܪ ܫܡܥܘܢ ܘܫܡ ܐܚܘܗ ܡܪ ܝܗܘܕܐ ܘܫܡ ܐܚܘܗ ܡܪ ܫܡܥܘܢ ܟܐܦܐ ܘܫܡ ܐܚܘܗ ܡܪ ܝܘܚܢܢ

In *c*, to like effect :—

ܕ . . . . . ܒ ܐܘܢܓܠܝܘܢ ܕܡܪ ܝܘܚܢܢ ܒ ܟ . . . . . ܒ ܕ . . . .
ܐܘܢܓܠܝܘܢ ܡܛܠ . ܟܕ ܐܬܝ ܒ ܟ ܠܘܩܐ ܕܐܬ ܘܚܙܐ ܕܢܒܝܐ .
ܡܢ ܓܠܝܠ ܠܐ ܢܩܘܡ . ܐܠܐ ܒ ܟܬܝܒ ܕܢܒܝܐ ܕ̈ . ܕܐܡܪ ܠܗ ܕܢܒܝܐ :
ܦܥܡ ܕܠܐ ܐܬ ܐܡܪ ܗܘ ܠܗ ܒ . . . . . ܘܒ ܐܦ ܗܕܐ ܐܬ ܒ ܟ ܕ
ܐܬܝܪ .

("... from the Gospel of John in a few of the ... of the Gospel [it] is found. But Mar Paul translated it from the Greek into the Syriac tongue. And it is in number 86th,* in canon tenth; according to the interpretation of the Alexandrians.

"It is after the [words], 'Search and see that prophet out of Galilee ariseth not' (St. Joh. vii. 52), that it is thus written.")

e inserts on margin one sentence of the *a d* note, in a corrupt form :—

ܐܬܝ ܐܦ ܠܐ ܒܟܠ ܕ̈ ܣܘܢܟܣܝܣ ܕ ܠܐ ܟܬܝܒ ܒܟܠ ܕ̈ .

("This *Syntychion* is not found in every copy.")

f, after giving, and commenting on, the passage in its Mara-form (see *infr.*, p. 46), proceeds :—

ܐܦ ܗܟܢܐ ܐܬ ܐܡܪ . ܒܣܝܡ ܐܝܟ ܕܐܬ ܒ ܟ ܕ̈ ܐܠܟܣܢܕ̈ . ܐܦ ܗܟܢܐ
ܐܦ . ܒ ... ... ܠܐ ܩܘܡ .

("Otherwise thus. A section that was found in Alexandria (*or*, in an Alexandrian [copy]), after the verse 'Search and see . . . . . prophet ariseth not.'")

10 has the simple heading, repeated by A, L:—

ܟ ܐܬ ܐܡܪ ܠܗ ܕܢܒܝܐ . ܠܐ ܐܬ ܒ ܟ ܕ̈ ܕ ܐܬ ܐܡܪ ܠܗ ܕܢܒܝܐ ❖

("Lection concerning the woman the sinner; which is not in the Peshiṭâ.")

No note is prefixed or subjoined to the passage in *b* (where it forms part of a Lection), nor in 16 (which inserts it in the Gospel text).

In N there is a prefatory note, for which no authority is assigned.

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* See footnote † to p. 41.

ܡ

ܡܫܟܢܐ ܕܝܘܚܢܢ ܩܕܝܫܐ ÷

VII. 53 ⁵³ ܘܐܙܠ ܟܠ ܚܕ ܠܒܝܬܗ . Codd. *a*, *b*, *c*, *d*, *e*, *f*, 10, 16

III. 1, 2 ¹ ܝܫܘܥ ܐܙܠ ܠܛܘܪ ܙܝܬܐ . ² ܘܒܨܦܪ ܐܬܐ ܠܗܝܟܠܐ ܘܟܠ ܥܡܐ ܐܬܘ ܠܘܬܗ ܘܝܬܒ ܘܐܠܦ ܠܗܘܢ .

3 ³ ܘܐܝܬܝܢ ܠܘܬܗ ܣܦܪܐ ܘܦܪܝܫܝ ܕܐܬܚܙܝ ܒܙܢܝܬܐ ܘܡܩܝܡܝܢ ܠܗ ܒܡܨܥܬܐ .

4 ⁴ ܘܐܡܪܝܢ ܠܗ ܝܫܘܥ ܐܬܐ ܕܐܬܚܙܝ ܒܙܢܝܬܐ ܗܕܐ . ⁵ ܘܒܢܡܘܣܐ ܦܩܕ ܠܢ ܡܘܫܐ ܕܐܢܫܐ ܗܠܝܢ ܕܡܬܚܙܝ ܒܙܢܝܬܐ ܡܚܝܒ ܠܡܪܓܡ ;

5 ⁵ ܐܢܬ ܗܟܝ ܡܐ ܐܡܪ ܐܢܬ ܥܠ ܗܕܐ ;

VII. (53) This *ver* does not appear in *b* 16 :—all else, and all edd, *ins.* | ܡܫܟܢܐ] So *a d e f* :—*c* 10, edd, *om.*

VIII. (1) Before ܝܫܘܥ, *b* alone *ins* ܟܕ. | (2) ܟܠ ܥܡܐ] *a* 16, L N:—*b c e* 10, A, ܟܠ ܥܡܐ :—*f*, ܟܠ (without ܥܡܐ) ;—(*d* is neutr.). | ܐܬܐ] *a b c e* 16 :—*f*, edd, ܐܬܝ ;—(*d* 10 neutr.). | To ܝܬܒ, *f pref* ܘ. | (3) *f om* ܠܗ and *subst* ܘܩܡ. | *f* also *om* ܕܡܬܚܙܝ, and | *om* prefix from ܕܐܬܚܙܝ, and | *ins* ܒ after it. | (4) *b* alone writes ܗܕܐ ܐܬܐ and ܒܙܢܝܬܐ ܡܫܟܒ. | Before ܐܢܬ, *c d e f* 10 16, edd, *ins* ܕ, but *a b om.* | For ܐܡܪ ܠܗ, *f* alone has ܐܡܪܝ. | (5) ܘܒܢܡܘܣܐ] So *a b d f* :—*c* 10 16, edd, *pref* ܘ ;—also *e* (but *om* ܒ). | ܗܟܝ] *a b d e f* 16 :—*c* 10, edd, *om.* | ܐܡܪ] So *a b d f* :—*c e* 10 16, edd, *pref* ܐ.—(Thus the MSS which *ins* ܗܟܝ, *om* ܐ before ܐܡܪ, except *e* 16.) | ܦܨܚ (*pret. pael*)] So *b f* 10, edd :—*a d*, ܦܨܚ (*pret. peal*) :—*c e* 16,

VIII.

6 ܒ ܗܘ ܐܡܪ ܗܟܝ ܐܝܬ ܠܗ ܚܛܝܬܐ ܐܚܪܢܐ ܘܐܡܪ ܠܗ ⁶ ܘܗܠܝܢ ܐܡܪܘ ܠܗ ܟܕ ܢܣܝܘܢ ܠܗ ܕܢܫܬܟܚ ܘܠܘ ܒܢܡܘܣܐ ܕܡܫܐ ܦܩܕ ܠܢ ܐܢ ܐܢܬ ܡܐ ܐܡܪ ܐܢ ܠܐ ܐܢ ܐܢ ܐܢ

II. ... ...
12 ... ...
... ...

[A] L N:—*c d e, transp*:—*f om* ...; 10 *om* ... (hence A, which follows 10, *ins* [...] in brackets). | (12) ... ...] So *a c d e* 10:—*b* 16, edd, *subst* (as psh), ...; *f* stops short. | *a c* 10 proceed, ...:—*d* stops short; *b* 16 proceed with psh txt; *e* with hkl.

Another translation of this form of the *Pericope*, found only in *g* and 15, with neither heading nor subscription, is as follows:—

VII. 53 ... ... Codd. *g*, 15.
VIII. 1, 2 ... ...
3 ... ...
4, 5 ... ...
6 ... ...
7 ... ...
8 ... ...
9 ... ...
10 ... ...

(7) ...] *g pref* ?. | (9) *g om* ... | ...] So *g*:—15 writes ... | (10) ...] So *g*:—15 *om* ... | For ..., *g*

VIII.
11 ... ...

ܒܫܢܬ ܬܫܥ ܘܬܫܥܝܢ ܒܩܢܘܢܐ ܕܝܘܚܢܢ ܗܘ ܕܡܬܚܫܒ ܠܗ ܠܝܘܚܢܢ ܒܣܦܪܗ ܐܝܟ ܕܐܡܪ ܟܬܒ ܒܗ ܘܒܫܐܪ ܣܦܪ̈ܐ ܠܐ ܫܟܚ ܐܢܫ ܕܡܫܟܚ ܠܗ ܡܢ ܟܠ ܡܦܫܩܢܐ ܕܐܡܪ ܒܗ ܗܢܐ ܕܟܬܝܒ ܗܢܐ ܐܝ ܠܐ ܐܫܟܚ ܐܢܐ ܐܦ ܐܢܐ

ܚ

ܫܬܝܬܐ ܕܝܘܚܢܢ ܩܕܝܫܬܐ ܀

VIII. 2, 3

Codd. *f, h, i.*

ܘܠܐ ܐܫܟܚ ܗܘ ܕܐܬܐ ܠܗܝܟܠܐ ܘܟܠ ܥܡܐ ܐܬܘ ܠܘܬܗ ܘܝܬܒ ܠܡܠܦ ܐܢܘܢ ܀ ³ ܘܐܝܬܝܢ ܠܗ ܣܦܪܐ ܘܦܪܝܫܝ ܕܐܢܬܬ ܐܚܕܐ ܕܐܬܚܙܬ ܒܥܘܠܬܐ ܀ ⁴ ܘܐܡܪܝܢ ܠܗ ܠܡܪܝ ܐܝܟ ܗܫܐ ܐܬܚܙܬ ܒܥܘܠܬܐ ܀ ⁵ ܘܒܢܡܘܣܐ ܦܩܕ ܠܢ ܡܫܐ ܠܡܪܓܡ ܐܢܬܬ ܐܝܟ ܗܟܢܐ ܀ ⁶ ܗܕܐ ܐܡܪܝܢ ܗܘ ܠܡܢܣܘܬܗ ܕܢܫܟܚܘܢ ܠܗ ܕܢܫܬܘ ܠܗ ܡܢ ܦܘܡܗ ܀ ⁷ ܐܠܐ ܗܘ ܕܡܫܟ ܠܐ ܐܝܬ ܒܗ ܚܛܝܐ ܢܗܘ ܩܕܡ ܠܐ ܒܪ ܒܐܒܢܐ ܀

[In this recension, *v.* 1 does not appear; *vv.* 6 and 8 are combined into one and placed after *v.* 9.]

(2) *i om* ܗܘܐ, *f pref* ܘ, *h pref* ܒ. | *i* writes ܐܬܐ. | (3) *h* writes ܐܬܚܙܬ. | (4) *f i om* ܠ before ܡܪܝ; also | *om* prefix ܕ from ܐܬܚܙܬ; also | *om* ܗܝ. | (5) *h i ins* stop after (not before) ܠܡܪܓܡ. | *f om* ܐܢܬܬ. | *f om* ܒܝܕܟ; *i* writes ܒܝܕ. | (7) After ܠܡܪܝ, *f i ins* ܠܡܪܝ. | For ܒܗ ܢܩܒ, *f i* have ܗܘ ܢܒ. | For ܠܐ ܐܝܬ, *f* has ܠܐ ܐܝ ܒܗ. | After ܠܐ ܐܝܬ, *i om* ܘܐ. | *h i* place a stop after ܠܡܫܟ, and another after ܘܡܫܟ : — *f* in neither place, but only between ܗܘ and ܘܡܫܟ. | For ܘܐܡܪܝܢ, *f* has ܘܐܡܪ ܠܗ ܘܐ; *i*, ܠܡܪܝ. | ܢܒ] So *f i* :—*h* has ܐܒ. | For ܘ

III.
9 ... 8 ... 10 ... 11 ... ❖

prefix, before ..., *i* writes ... | (9) *f i* write ... | *f transp*, so that ... takes the place of ..., at close of *ver.* | (8) Before ...(2), *f i om* stop; | *f om* also the prefix ...; | also writes ... | *f* writes ... (without suffix). | (10) To ... *f i pref* ... | *i ins* ... before ... instead of prefix ... | ...] *h* writes ... as suffix, for ... | ...] *i subst* ... | ...] *f subst* ... | Before ..., *f ins* ... | *f subst* ... for ... | (11) *i* writes ... for ... | *f om* ... before ... | *f transp*, placing ... before ...

The above, cited from Zacharias ("Syr. cod. vatic. 146"), has been printed by Mai (*Scr. V. N. C., ut supr.*, p. 47, note *). His text agrees with that here given; except as follows :—

(2) Mai reads, with *h*, ... | (4) With *f i*, *om* prefixes ..., | also *om* ... | (5) Writes ... | (7) With *f i*, *ins* ... | Writes ... | (9) With *f i*, writes ... | Writes ... for ... | (11) *om* ...

GREEK TEXT

PREFATORY NOTE.

The following Greek Text is offered for the use of Biblical students who do not read Syriac.

It is a reconstruction of the text on which the Syriac translator presumably worked. His translation is so exact that, for the most part, where there is variation among the authorities for the Greek text, the reading which he followed can be determined with certainty.

In nearly all the (not very numerous) places where the evidence of the Syriac is inconclusive as to the underlying Greek, the variation of reading is immaterial—affecting the presence or absence of the article, or of a superfluous preposition, or the choice between two nearly equivalent words, or between moods or tenses of the verb which Syriac fails to distinguish. All these, as well as the very rare instances where the version has not decided clearly between two readings which differ substantially, are pointed out in the *Apparatus Criticus* at foot of each page, or (where the variation is very minute) indicated by square brackets in the text.

Of the *Apparatus Criticus*, the object (apart from such exceptional cases) is: (*a*) to note the evidence of the Syriac, on this or that side, wherever the reading of the Greek is disputed; (*b*) to record every instance in which it appears to follow a text otherwise unattested; (*c*) to distinguish among its textual deviations those which seem due merely to inexactitude of rendering, or to the incapacity of the Syriac idiom to represent the Greek with precision, rather than to variation in the underlying Greek.

In the still rarer instances where the translator plainly indicates the Greek he had before him, but has rendered it wrongly or imperfectly, his error or failure is not reproduced in this Text, but is noted in the *Apparatus*. The Text gives the Greek as he presumably read it, not as he has inadvertently misrepresented it.

The above applies primarily to the Greek Text of the Epistles; but the Greek Text of the *Pericope* (Paul-version) has been formed on like lines. That of the two which follow it is of course conjecturally reconstructed.

THE FOUR SHORTER CATHOLIC EPISTLES

2 PETER, 2 JOHN, 3 JOHN, JUDE;

AND

THE SYNTAXIS DE ADULTERA

(St. JOHN VII. 53—VIII. 12).

GREEK TEXT

As represented in the foregoing Syriac Texts.

ABBREVIATIONS AND SYMBOLS

Used in the *Apparatus Criticus*.

MSS The consent of the Greek uncial manuscripts, viz. ℵ A B C K L P (as commonly noted).*

mss The consent of the Greek cursives, as numbered in Tischendorf's eighth edition of N.T., tom. II; and in Dr. C. R. Gregory's Supplemental tom. III.

[An asterisk added distinguishes the reading of the first hand; an accent, that of a corrector.]

gr Greek authorities in general.

lat The consent of the Latin texts (so far as ascertained by Editor).

lat *vt* The Old Latin texts, so far as known to Editor: (d h m represent the readings of Cod. Bezae, of Cod. Floriac., and of the "Speculum"; lcf, those of Lucifer Calarit.).†

lat *vg* The Vulgate of St. Jerome: (am fu tol represent *vg* as read in Codd. Amiat., Fuld., Tolet.; cl, the Clementine edition, 1592).

S The Syriac text of the present Edition (S_1, S_2, &c., the Syriac MSS noted as 1, 2, &c., in the Notes to the Syriac text).

syr Syriac texts in general; psh, the Peshittâ version; hkl, the Harklensian (hkl ⁎, readings so marked in text of hkl; hkl (mg), its marginalia).

syr-hxp The Syro-Hexaplar version of O.T. from the LXX.

arm The Armenian version

egp The consent of the Egyptian (viz. cop, the Coptic; sah, the Sahidic)

eth The Ethiopic

} as cited by Tischendorf.

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* C lacks 2 Joh., and 3 Joh. 1, 2; P lacks Jud. 4–15.

† d (Scrivener, *Cod. Bez.*) gives only 3 Joh. 11–15: h (Buchanan, *O. L. Bibl. Texts*, No. v), 2 Pet. i. 1-ii. 7: m (Mai, *Nova Patr. Biblioth.*, t. i), 2 Pet. i. 2–9; ii. 11–15, 21, 22; iii. 9–12; 2 Joh. 7, 10, 11; Jud. 6, 7: lcf. (Hartel, *Corpus Scr. Lat.*, t. xiv; *De non Conven. c. Haeret.*, pp. 28, 33), 2 Joh. 4–11; Jud. 1–8, 11–13, 17–19.

ΕΠΙΣΤΟΛΑΙ

ΠΕΤΡΟΥ Β, ΙΩΑΝΝΟΥ Β, ΙΩΑΝΝΟΥ Γ, ΙΟΥΔΑ.

ΠΕΤΡΟΥ

τοῦ Ἀποστόλου Ἐπιστολη Β.

I.

1 [1] Συμεὼν Πέτρος δοῦλος καὶ ἀπόστολος Ἰησοῦ Χριστοῦ
τοῖς ἰσότιμον ἡμῖν λαχοῦσιν πίστιν, ἐν δικαιοσύνῃ τοῦ
2 Κυρίου ἡμῶν καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ· [2] χάρις
ὑμῖν καὶ εἰρήνη πληθυνθείη, ἐν ἐπιγνώσει τοῦ Κυρίου ἡμῶν
3 Ἰησοῦ Χριστοῦ. [3] ὡς [τὰ] πάντα τὰ τῆς θείας δυνάμεως

I. (1) The omission of καὶ ἀπόστολος (which most editions of *S* require) is a mere blunder of one very late copy (8) with no Greek or other support. | ἐν δικαιοσύνῃ] *Or*, εἰς δικαιοσύνην, as ℵ and some lat:—not διὰ δικαιοσύνης (as the "*per iustitiam*" of the Polyglots suggests). | Κυρίου] So ℵ, 9 68, sah:—all else (*incl* hkl), Θεοῦ. | ἡμῶν] (after σωτῆρος) A few mss, arm egp eth:—hkl and all else *om.* | (2) τοῦ K. ἡμῶν Ἰησοῦ Χρ.] So 69 137 163 214 216, hkl lat *vt* (some) *vg* (some):—P, lat *vg* (am fu, &c.), τοῦ K. ἡμῶν merely:—nearly all else *ins* Θεοῦ καί, after τοῦ, and proceed, Ἰησοῦ (*or* Ἰησοῦ Χρ., *or* Χρ. Ἰησοῦ) τοῦ K. [ἡμῶν]. | (3) ὡς [τὰ] πάντα . . . δεδωρημένου] *S* (not hkl, which deviates) apparently understood these words thus: "Inasmuch as He (Ἰησ. of *ver.* 2) hath given all the things that belong to divine power towards life and godliness." (Similarly the lat of Polyglots [see Suppl. N.].) *S* must therefore have read the Greek as (*a*) *om* ἡμῖν after πάντα, (*b*) *ins* τά before τῆς, (*c*) *om* τά before πρός, (*d*) with δεδωρημένου (for —μένης), gen. absol. agreeing with αὐτοῦ,—this pron. being thus detached in construction from τῆς δυνάμεως, and the latter connected with πάντα τά. In none of these variations is it supported by any authority. The gr vary, and *S* is indeterminate, as to τά before πάντα, which ℵ A,

I.

αὐτοῦ πρὸς ζωὴν καὶ εὐσέβειαν δεδωρημένου, διὰ τῆς
ἐπιγνώσεως τοῦ καλέσαντος ἡμᾶς, ἰδίᾳ δόξῃ καὶ ἀρετῇ·
4 δι' ὧν τὰ μέγιστα καὶ τίμια ἐπαγγέλματα ὑμῖν δεδώ- 4
ρηται, ἵνα διὰ τούτων γένησθε θείας κοινωνοὶ φύσεως,
ἀποφεύγοντες τῆς ἐν τῷ κόσμῳ ἐπιθυμιῶν φθορᾶς. 5 καὶ 5
αὐτὸ δὲ τοῦτο σπουδὴν πᾶσαν παρεισενεγκόντες, ἐπιχορη-
γήσατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετήν, ἐν δὲ τῇ ἀρετῇ
τὴν γνῶσιν, 6 ἐν δὲ τῇ γνώσει τὴν ἐγκράτειαν, ἐν δὲ τῇ 6
ἐγκρατείᾳ τὴν ὑπομονήν, ἐν δὲ τῇ ὑπομονῇ τὴν εὐσέ-
βειαν, 7 ἐν δὲ τῇ εὐσεβείᾳ τὴν φιλαδελφίαν, ἐν δὲ τῇ 7
φιλαδελφίᾳ τὴν ἀγάπην. 8 ταῦτα γὰρ ὑμῖν παρόντα καὶ 8

5 13 137 216 251 *ins*:—the rest *om.* | *ἰδίᾳ δόξῃ καὶ ἀρετῇ*] ℵ A C P, 13 15 25 36 66 68 69 73 80 137 163 214 216, lat *vt* (m) *vg* egp,—hkl similarly, but *add τοῦ λόγου αὐτοῦ*:—B K L, most mss, *διὰ δόξης καὶ ἀρετῆς*. | (4) *μέγιστα καὶ τίμια*] So A C P, 5 13 31 68, lat *vg*:—the rest, *τίμ. κ. μέγ.* | For *τιμάς* (*subst* for *τίμια*), which many copies of *S* represent, see note on syr txt, [and Suppl. N.]. | *ἐπαγγέλματα*] Late copies of *S*, followed by Pococke and Lee (but not by Polyglots or New York txt) represent, by an easy error of one letter in syr, an unsuitable and unattested reading *ἐπιγνώσεις*. [See note on syr txt, and Suppl. N.] | *ὑμῖν*] A, 68, hkl (mg, but placed after *τίμια*):—the rest, *ἡμῖν* (mostly before *καί*). | *ἀποφεύγοντες*] *S* with hkl:—all else, *ἀποφυγόντες*. | *ἐπιθυμιῶν φθορᾶς*] *S* alone; but 13 43 65, lat egp, *ἐπιθυμίας* (genit. sing.) *φθ.*:—C P (?), few mss, hkl, *ἐπιθυμίας καὶ φθ.*:—A B K L, most mss, *ἐν ἐπιθυμίᾳ φθ.*; (ℵ deviates). | (5) *αὐτὸ δὲ τοῦτο*] ℵ C′, 5 13 68 69 137 163 214 216, &c., hkl, arm:—B C* K L P, most mss, *αὐτὸ τοῦτο δέ*. (A, lat, diverge.) | *πᾶσαν*] C, 41 69 163 214 216, *om*:—all else *ins* (hkl with ※). | *παρεισενεγκόντες*] *S* perhaps read this ptcp (as 137 214) for —*έγκαντες* (of all else), and mistook it for pres.—*S* and hkl here and elsewhere neglect force of compound (*e.g.* ii. 1 *infr.*). | For *ἐν* with dat., *S* represents *εἰς* with accus.; and so *vv.* 6, 7. | (8) *παρόντα*] A, 5 8 9 73, lat sah:—all else, *ὑπάρχοντα*. (The syr verb used, though

I. πλεονάζοντα, οὐκ ἀργοὺς οὐδ' ἀκάρπους καθίστησιν ὑμᾶς,
9 εἰς τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπίγνωσιν. [9] ᾧ
γὰρ μὴ πάρεστιν ταῦτα, τυφλός ἐστιν, μυωπάζων· λήθην
λαβὼν τοῦ καθαρισμοῦ τῶν πάλαι αὐτοῦ ἁμαρτημάτων.
10 [10] διὸ μᾶλλον ἀδελφοὶ σπουδάσατε, ἵνα διὰ τῶν καλῶν
ὑμῶν ἔργων, βεβαίαν ὑμῶν τὴν κλῆσιν καὶ [τὴν] ἐκλογὴν
11 ποιῆσθε· ταῦτα γὰρ ποιοῦντες, οὐ μὴ πταίσητέ ποτε. [11] οὕτως
γὰρ πλουσίως ἐπιχορηγηθήσεται ὑμῖν ἡ εἴσοδος εἰς τὴν
αἰώνιον βασιλείαν, τοῦ Κυρίου [ἡμῶν] καὶ σωτῆρος ἡμῶν
12 Ἰησοῦ Χριστοῦ. [12] διὸ οὐκ ἀμελήσω ὑπομιμνήσκειν ὑμᾶς
ἀεὶ περὶ τούτων, καίπερ εἰδότας, καὶ ἐστηριγμένους ἐν τῇ
13 παρούσῃ ἀληθείᾳ. [13] δίκαιον δὲ ἡγοῦμαι, ἐφ' ὅσον εἰμὶ ἐν

sometimes = ὑπάρχειν, is = παρεῖναι in *v.* 9 *infr.*, which seems decisive for παρ. here.) | ὑμᾶς] So hkl (⁎), arm :—all else *om.* | (9) λήθην λαβών] *Lit.*, ἐπιλαθόμενος (*cp.* Judic. iii. 7, syr-hxp.). | ἁμαρτημάτων] As ℵ A K, many mss,—also lat ("delictorum");—or ἁμαρτιῶν, as the rest. | (10) ἵνα διὰ τῶν καλῶν ὑμῶν ἔργων . . . ποιῆσθε] ℵ A, 5 8 15 36 68 69 73 99 137 214 216, hkl lat *vg* egp arm eth (but of these only A, 5, hkl (⁎) eth, *ins* ὑμῶν):—all else *om* ἵνα . . . ἔργων. The verb is fut. in *S* and hkl, which may represent ποιεῖσθε (as A, 15 99), but rather ποιῆσθε (as 5 8 25 36 69 73 214; so lat, "faciatis"). (ℵ, and those which *om* ἵνα . . . ἔργων, read ποιεῖσθαι.) | (11) *S* (not hkl) represents τῆς αἰωνίου βασιλείας (but probably by mere laxity of rendering). | A, 106, *om* ἡμῶν after Κυρίου, but *ins* after σωτῆρος:—all gr else *ins* after Κυρ. only; as also hkl: egp alone as *S*. | (12) οὐκ ἀμελήσω] (*Lit.*, οὐκ ἀμελῶ) K L, most mss, hkl :—ℵ A B C P, 25 27 29 126, lat egp arm eth, μελλήσω (without neg.). | ὑπομιμν. ὑμᾶς ἀεί] So 69 214 216, and hkl :—ℵ B C K L, many mss, place ἀεί first (ℵ with περὶ τούτων following) and ὑπομιμν. last,—also lat *vt* (h) (but *om* ὑμᾶς): —A, some mss, lat *vg* cop eth, ὑμᾶς ἀεὶ ὑπομ.: P, few mss, sah, *om* ἀεί. | τῇ παρούσῃ] *Lit.*, ταύτῃ τῇ (but probably no variation of reading

I.

τούτῳ τῷ σκηνώματι, διεγείρειν ὑμᾶς ἐν ὑπομνήσει. 14 εἰδώς, 14
ὅτι ταχινή ἐστιν ἡ ἀπόθεσις τοῦ σκηνώματός μου, καθὼς
καὶ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς ἐδήλωσέν μοι. 15 σπου- 15
δάζω δὲ καὶ ἑκάστοτε ἔχειν ὑμᾶς, καὶ μετὰ τὴν ἐμὴν ἔξοδον,
τὴν τούτων μνήμην ποιεῖσθαι. 16 οὐ γὰρ σεσοφισμένοις 16
μύθοις ἐξακολουθοῦντες, ἐγνωρίσαμεν ὑμῖν τὴν τοῦ Κυρίου
ἡμῶν Ἰησοῦ Χριστοῦ δύναμιν καὶ παρουσίαν· ἀλλ' ἐπόπται
γενηθέντες τῆς ἐκείνου μεγαλειότητος· 17 λαβὼν γὰρ παρὰ 17
Θεοῦ πατρὸς τιμὴν καὶ δόξαν, φωνῆς ἐνεχθείσης αὐτῷ
τοιᾶσδε, ὑπὸ τῆς μεγαλοπρεποῦς δόξης· Οὗτός ἐστιν ὁ
υἱός μου ὁ ἀγαπητὸς εἰς ὃν [ἐγὼ] εὐδόκησα. 18 καὶ ταύτην 18
τὴν φωνὴν ἡμεῖς ἠκούσαμεν ἐξ οὐρανοῦ ἐνεχθεῖσαν αὐτῷ,
σὺν αὐτῷ ὄντες ἐν τῷ ὄρει τῷ ἁγίῳ. 19 καὶ ἔχομεν βεβαιό- 19
τερον τὸν προφητικὸν λόγον, ᾧ καλῶς ποιεῖτε προσέχοντες,

in the gr is to be inferred). | (13) σκηνώματι] *S* (not hkl) renders as if σώματι were read (so also in *ver.* 14, σώματος); but here again *S* is not to be regarded as implying a gr variant. *Cp.* in lat *vt* (h), "corpore," "corporis," here. In 14, however, a few gr mss give σώματος; and so lat *vg* (tol) sah arm. | (15) σπουδάζω] So best txt of *S*, with ℵ, 31, arm; nearly all else σπουδάσω (but note that *S* often renders fut. by pres.):—later copies of *S*, with mss 37 58 216, hkl, σπουδάσατε. | καί(2) *S* and hkl alone. | (16) ἐξακολουθοῦντες] So best txt of *S* (not hkl), for aor. ptcp. of gr. | (17) ἐνεχθείσης] *Lit*, ἐλθούσης: and so in *vv* 18, 21. | Before Οὗτος, *S* seems to have read ὅτι (*narrantis*). | εἰς ὃν] *Or*, ἐν ᾧ, with 13 24 69 137 214. | ἐγώ] So most copies of *S*, with nearly all gr; but S_1 S_2, with 13 24 32 37 69 214, hkl, *om.* | (18) *S*, and hkl (*), alone *ins* αὐτῷ. | (19) *S* suggests the comparat. βεβαιότερον, by rendering as if the gr were βέβαιον καί; hkl by supplying before βέβαιον advb. = μᾶλλον,—but retains the καί of *S* after it. | *S* renders as if reading τῆς προφητείας for τὸν προφητικόν: | also as if ἥλιος for φωσφόρος. In neither case is a gr.

I. ὡς λύχνῳ φαίνοντι ἐν αὐχμηρῷ τόπῳ· ἕως οὗ [ἡ] ἡμέρα
διαυγάσῃ καὶ φωσφόρος ἀνατείλῃ ἐν ταῖς καρδίαις ὑμῶν.
20 20 τοῦτο πρῶτον γινώσκοντες· ὅτι πᾶσα προφητεία γραφῆς
21 ἰδίας ἐπίλυσις οὐ γίνεται. 21 οὐ γὰρ θελήματι ἀνθρώπου
ἠνέχθη ποτὲ προφητεία, ἀλλ' ὑπὸ Πνεύματος Ἁγίου φερό-
μενοι, ἐλάλησαν ἅγιοι Θεοῦ ἄνθρωποι.

II. 1 1 Ἐγένοντο δὲ καὶ ψευδοπροφῆται ἐν τῷ λαῷ· ὡς καὶ ἐν
ὑμῖν ἔσονται ψευδοδιδάσκαλοι· οἵτινες παρεισάξουσιν αἱρέ-
σεις ἀπωλείας, καὶ τὸν ἀγοράσαντα αὐτοὺς δεσπότην
2 ἀρνούμενοι ἐπάγοντες ἑαυτοῖς ταχινὴν ἀπώλειαν. 2 καὶ
πολλοὶ ἐξακολουθήσουσιν αὐτῶν τῇ ἀσελγείᾳ, δι' οὓς ἡ
3 ὁδὸς τῆς ἀληθείας βλασφημηθήσεται. 3 καὶ ἐν πλεονεξίᾳ
καὶ [ἐν] πλαστοῖς λόγοις ὑμᾶς ἐμπορεύσονται, οἷς τὸ κρίμα ἔκ-
4 παλαι οὐκ ἀργεῖ, καὶ ἡ ἀπώλεια αὐτῶν οὐ νυστάζει. 4 Εἰ γὰρ
ὁ Θεὸς ἀγγέλων ἁμαρτησάντων οὐκ ἐφείσατο· ἀλλὰ σειραῖς

variant to be supposed. | (20) ἐπίλυσις] So *S* must have read (unless he mistook ἐπιλύσεως for *nominat.*), leaving ἰδίας to agree with γραφῆς, and construing γραφῆς with ἐπίλ., not with προφητεία. Similarly hkl as regards ἐπίλ.; but renders as if reading πᾶσα προφητείας γραφὴ ἐπίλυσις ἰδία [?] οὐ γίνεται. [See Suppl. N.] | (21) ἅγιοι Θεοῦ] So ℵ A K L, most mss, lat *vt* (h) *vg* cop:—B P, 68 69 137 216, hkl arm, ἀπὸ Θ.:—C 27 29, eth, (by conflation) ἀπὸ Θ. ἅγιοι.

II. (1) λαῷ] A blunder of some later scribes of *S* represents κόσμῳ [see Suppl. N.]. | *S* and hkl neglect παρά in παρεισάξουσιν (see on i. 7 *supr.*). | (2) ἀσελγείᾳ] So most copies of *S* (but no gr):—others, with most gr, and hkl, ἀσελγείαις,—but no syr supports ἀπωλείαις (of some gr). | (3) Only S_1 S_2, arb, *ins καί*$^{(2)}$: no gr *add* ἐν. | οἷς] *S* represents ὧν. | (4) σειραῖς] So K L P, most mss and versions (hkl *translit*):—against ℵ A B C, σ[ε]ιροῖς. | ταρταρώσας . . . παρέδωκεν] *S* renders as if κατέβαλεν εἰς τὰ κατώτερα . . . καὶ παρέδωκεν: hkl, καταβαλὼν εἰς τάρταρος (*translit*

II.

ζόφου ταρταρώσας [αὐτούς], παρέδωκεν [αὐτοὺς] εἰς κρίσιν
κολάσεως τηρεῖσθαι· 5 καὶ ἀρχαίου κόσμου οὐκ ἐφείσατο· 5
ἀλλ' ὄγδοον Νῶε δικαιοσύνης κήρυκα ἐφύλαξεν· κατα-
κλυσμὸν κόσμῳ ἀσεβῶν ἐπάξας· 6 καὶ πόλεις Σοδόμων καὶ 6
Γομόρρας τεφρώσας καὶ καταστροφῇ κατέκρινεν [αὐτάς]·
ὑπόδειγμα μελλόντων ἀσεβέσιν τεθεικώς. 7 καὶ δίκαιον 7
Λὼτ καταπονούμενον ὑπὸ τῆς τῶν ἀθέσμων ἐν ἀσελγείᾳ
ἀναστροφῆς, ἐρρύσατο· 8 βλέμματι γὰρ καὶ ἀκοῇ ὁ δίκαιος 8
ἐγκατοικῶν ἐν αὐτοῖς, ἡμέραν ἐξ ἡμέρας ψυχὴν αὐτοῦ δι-
καίαν ἀνόμοις ἔργοις ἐβασάνιζεν. 9 οἶδεν Κύριος τοὺς 9
εὐσεβεῖς ἐκ πειρασμοῦ ῥύεσθαι, ἀδίκους δὲ εἰς ἡμέραν
κρίσεως κολαζομένους τηρεῖν. 10 μάλιστα δὲ τοὺς ὀπίσω 10
σαρκὸς ἐν ἐπιθυμίᾳ μιασμοῦ πορευομένους, καὶ κυριότητος

sic in txt; in mg (gr), ταρταρωσ[ας]) παρέδωκεν. | αὐτούς (*bis*)] *S* and hkl *ins* pron., probably without gr equivalent; and so *S*, αὐτάς, *v.* 6. | κολάσεως τηρεῖσθαι] Reading otherwise unattested, except by hkl (which marks κολ. with ⁂). Among gr, the nearest to it is ms 13 (also *ap* Joh. Damasc.) κολαζομένους τηρεῖσθαι. So lat *vg* (with variations) "cruciandos reservari." Similarly ℵ A, 5 25 33 65 73, read κολαζομένους τηρεῖν (*cp.* close of *ver.* 9), which *S* may have meant to express here. All else τηρουμένους (*or* τετηρημ.) and *om* κολαζ. | (6) Καί(1)] So best copies of *S*, with gr and hkl. | καί(2)] *S* alone. | τεφρώσας] *S* renders as if κατακαύσας: hkl better [see Suppl. N.]. | καταστροφῇ] So hkl and nearly all :—B C* (but *corr*), few mss, cop, *om* (P deviates). | ἀσεβέσιν] B P, 69 137 214 :—the rest, hkl, ἀσεβεῖν [see Suppl. N.]. | (7) ὑπό] S_1 punctuates as if reading ἀπό, construed with ἐρρύσατο. | *S* and hkl, with all gr except B, express ὁ before δίκαιος. | (8) *S* alone *ins* αὐτοῦ. | (9) πειρασμοῦ] So nearly all :—ℵ′, some mss, hkl cop, read —μῶν. | *S* may represent τηρεῖν (as gr, hkl), or —εῖ, or —ήσει. | (10) ἐπιθυμίᾳ] So best copies of *S*, with most gr, lat arm eth :—C P, some mss, hkl cop, —μίαις. | *S* alone *ins* καί (before αὐθάδεις); | *S* with hkl alone

II. καταφρονοῦντας· τολμηταὶ καὶ αὐθάδεις· οὐ δόξαν οὐ τρέ-
11 μουσιν βλασφημοῦντες. 11 ὅπου ἄγγελοι ἰσχύϊ καὶ δυνάμει
μείζονες ὄντες [αὐτῶν]· οὐ φέρουσιν κατ' αὐτῶν παρὰ
12 Κυρίου βλάσφημον κρίσιν. 12 οὗτοι δὲ ὡς ἄλογα ζῶα γε-
γεννημένοι φύσει εἰς ἅλωσιν καὶ [εἰς] φθοράν, ἐν οἷς ἀγνοοῦσιν
βλασφημοῦντες· ἐν τῇ φθορᾷ αὐτῶν καταφθαρήσονται.
13 13 ἀδικούμενοι, μισθὸν ἀδικίας ἡδονὴν ἡγούμενοι, τὴν ἐν
ἡμέρᾳ τρυφήν, σπίλοι καὶ μεστοὶ μώμων, ἐντρυφῶντες ἐν
14 ταῖς ἀγάπαις αὐτῶν· [συν]ευωχούμενοι. 14 ὀφθαλμοὺς ἔχοντες
μεστοὺς μοιχαλίας, καὶ ἀκαταπαύστους ἁμαρτίας, δελεά-

ins οἷ. | δόξαν] So *S*; but perhaps intends plur. | (11) παρὰ Κυρίου] So the best copies of *S*, followed by hkl (*), with some mss;—and similarly ℵ B C K L P most mss, lat *vt* (m) *vg* (tol) arm, παρὰ Κυρίῳ: — against A, some mss, lat *vg* (most) cop eth, which *om.* | (12) γεγενημένοι] *S* alone:—all else neut. (ℵ A′ K L, many mss, and hkl, γεγενημένα; A B C P, many mss, γεγεννημένα). | φύσει] So *S* and hkl;— 95, lat *vt* (m) *vg*, have φυσικῶς (which possibly *S* intends):—all else, φυσικά. | καταφθαρήσονται] So ℵ′ C′ K L, many mss, lat *vt* (m) *vg* (some) egp:—ℵ A* B C* P, some mss, hkl lat *vg* (am, &c.), καὶ φθαρ. | (13) ἀδικούμενοι] So ℵ* B P, arm. This reading is probably represented by *S*, whose rendering is = ἐν οἷς ἐστὶν ἀδικία (ἀδικούμενοι being treated as middle, not passive, and μισθόν construed with ἡγούμενοι [see Suppl. N.]):—against ℵ′ A C K L, all mss, lat *vt* (m) *vg* egp eth, κομιούμενοι, (so hkl = ἀγορύζοντες). | μεστοὶ μώμων] *S* and hkl only,—possibly a periphrasis for μῶμοι (of all gr), or for a variant (unrecorded) μωμητοί. | ἀγάπαις] So A′ B, lat *vt* (m) *vg* hkl (mg):—hkl (txt) and all else, ἀπάταις. Note that whereas hkl (mg) renders ἀγάπαις literally, *S* employs a syr word which is properly = κατάπαυσις or the like [see Suppl. N.]; *cp.* the pll. Jude 12. Many copies of *S* err, here and in Jude, by substituting a similar syr word = ἱματίοις. | *S* alone *om* ὑμῖν at end of *ver.* | (14) μοιχαλίας] So ℵ A, 63 68 73, hkl lat (most) egp:—B C K L P, the rest, μοιχαλίδος. | ἀκαταπαύστους ἁμαρτίας] So ℵ C K L P, most mss, hkl lat (some) sah:—

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ζοντες ψυχὰς ἀστηρίκτους, καρδίαν γεγυμνασμένην πλεονεξίας ἔχοντες, κατάρας τέκνα, 15 οἳ καταλιπόντες [τὴν] εὐθεῖαν 15
ὁδὸν ἐπλανήθησαν· ἐξακολουθήσαντες τῇ ὁδῷ τοῦ Βαλαὰμ
τοῦ Βεώρ, ὃς μισθὸν ἀδικίας ἠγάπησεν· 16 ἔλεγξιν δὲ ἔσχεν 16
ἰδίας παρανομίας· ὑποζύγιον ἄφωνον ἐν ἀνθρώπου φωνῇ
φθεγξάμενον, ἐκώλυσεν τὴν τοῦ προφήτου παραφρονίαν.
17 οὗτοί εἰσιν πηγαὶ ἄνυδροι, νεφέλαι ὑπὸ λαίλαπος ἐλαυ- 17
νόμεναι, οἷς ὁ ζόφος τοῦ σκότους τετήρηται. 18 ὑπέρογκα 18
γὰρ ματαιότητος φθεγγόμενοι, δελεάζουσιν ἐν ἐπιθυμίαις
σαρκὸς ἀσελγέσιν, τοὺς ὀλίγως ἀποφεύγοντας τοὺς ἐν πλάνῃ

A B, ἀκαταπάστους :—13 27 40 68 105 215, &c., lat (most), ἀκαταπαύστου. But *S* and hkl treat ἁμαρτίας as acc. pl. (ἀκαταπ. agreeing with it, and both governed by ἔχοντες), not as gen. sing.; moreover, some copies of *S* represent [ὀφθαλμοὺς] ἀκαταπαύστους ἁμαρτιῶν [see Suppl. N.]. | (15) καταλιπόντες] B′ C K L P, most mss :—א A B*, 13, hkl lat *vg*, καταλείποντες. *S* and hkl seem to have read οἳ (or ὅτι) before this ptcp. | τήν] So apparently *S*, with some mss. | ἐξακολουθήσαντες τῇ ὁδῷ] *S* alone renders as if the gr were καὶ ἐπορεύθησαν ἐν τῇ ὁδῷ (cp. i. 16; ii. 2, *supr.*), — but no variant is to be inferred. | Βεώρ] B, 81, lat (some) arm sah :—א′ A C K L P, most mss, hkl lat (most) cop eth, Βοσόρ. | (16) ἔλεγξιν] The later copies of *S*, with hkl, render this by a word = "correptricem" (*sc.*, asinam). | (17) νεφέλαι (without καί before it)] So L, many mss :—א A B C, most mss, καὶ ὁμίχλαι,—P, 31, hkl (txt and gr mg), καὶ ὁμίχλη. | For ὑπὸ λαίλαπος, a few of the later copies of *S*, and arb (not hkl), have a corrupt reading [see syr txt and note *in loc*; also Suppl. N.] = ἀπ' (*or* ἐξ) ἄνωθεν (*cp.* Mt. xxvii. 51, Joh. xix. 23, Jac. i. 17—psh and hkl). | *S*, with א B, hkl lat egp, *om* εἰς αἰῶνα :—against all else. | (18) ὑπέρογκα] The same late copies of *S* as in case of ὑπὸ λαίλ. (*ver.* 17), with little further syr support (not hkl or arb), have here corrupted the syr into similar word = γελοῖον (*or* γέλωτα); [see syr txt and note *in loc*; also Suppl. N.]. | ἀσελγέσιν] *S* alone. Possibly this adject. may represent ἀσελγείας sing.), which P, many mss, hkl (but using a syr word of different

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19 ἀναστρεφομένους. [19] καὶ ἐλευθερίαν αὐτοῖς ἐπαγγελλόμενοι,
αὐτοὶ δοῦλοι ὑπάρχοντες τῆς φθορᾶς· ᾧ γάρ τις ἥττηται
20 τούτῳ καὶ δεδούλωται. [20] εἰ γὰρ ἀποφυγόντες τὰ μιάσματα
τοῦ κόσμου ἐν ἐπιγνώσει τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
καὶ σωτῆρος ἡμῶν, τούτοις πάλιν ἐμπλακέντες ἡττῶνται,
21 γέγονεν αὐτῶν τὰ ἔσχατα, χείρονα τῶν πρώτων. [21] κρεῖσσον
γὰρ ἦν αὐτοῖς μὴ ἐπεγνωκέναι τὴν ὁδὸν τῆς δικαιοσύνης, ἢ
ἐπιγνοῦσιν εἰς τὰ ὀπίσω ἐπιστρέψαι ἐκ τῆς παραδοθείσης
22 αὐτοῖς ἁγίας ἐντολῆς. [22] συμβέβηκεν δὲ αὐτοῖς τὰ τῆς

root) lat cop, read here:—the rest, [ἐν] ἀσελγείαις. | ὀλίγως] (*Or* ὀλίγον) *S* with ℵ′ A B, 8 9 13 25 69 73 142 214 &c., hkl lat egp eth:—ℵ* C K L P, most mss, arm, ὄντως. | ἀποφεύγοντας] ℵ A B C, 5 7 13 27 68 142 &c., hkl lat: the rest, ἀποφυγόντας. | (19) καί (before ἐλευθερ.)] *S* alone *ins*. | ἐπαγγελλόμενοι] (*Or* ἐπαγγέλλονται). All gr give ptcp., and so hkl. | καί (before δεδούλ.)] So ℵ* B, egp eth. | (20) ἡμῶν (after Κυρ.)] ℵ A C L P, 5 27 68 73 127 180 214 &c., hkl and all verss:—B K, most mss, *om*. | καὶ σωτῆρος ἡμῶν] So 4 18 25 38 39 106 (mg) 177 193, sah:—L, a few mss, cop eth, *om*:—all else, hkl lat, *om* ἡμῶν only. Thus *S* alone writes ἡμῶν twice (cp. iii. 2, 18); but copies vary as to placing καὶ σωτ. ἡμ. | τούτοις] All gr, but no lat, *add* δέ. | *S* rather represents ἐμπλεκόμενοι, against all gr, hkl. | αὐτῶν] Some copies of *S*, αὐτοῖς αὐτῶν. All gr, hkl, αὐτοῖς. | *S*, τὸ ἔσχατον ... τοῦ πρώτου, but probably no variation of text is implied. | (21) εἰς τὰ ὀπίσω] So ℵ A, 5 8 9 13 25 33′ 69 137 180 214 &c., hkl lat:—all else *om*. | ἐπιστρέψαι] So probably *S* (in view of its like rendering of ἐπιστρ. in next *ver*.) with K L, mss;—or else ὑποστρ., with B C P, few mss;—or perhaps rather ἀνακάμψαι, as ℵ A and some mss (5 8 13 25 33 180) which support *S* in *ins* εἰς τὰ ὀπ. | (22) δέ] So *S* and hkl, with most gr:—ℵ* A B, lat *vt* (m) *vg* (am) arm, *om*; lat *vg* (fu cl) *subst* γάρ. | τά] *S* (but some copies *om*) and hkl:—all else, τό. | τὸ ... ἐξέραμα] Possibly *S* here read τὸν ... ἔμετον, as 137 214, &c.,—which word is rendered in syr-hxp (Prov. xxvi. 11) by the syr word here used by *S* and hkl. | Only one copy (8) of *S*, but most edd, *om* καί:—the rest,

II. ἀληθοῦς παροιμίας, Κύων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα· καὶ ὗς λουσαμένη εἰς κύλισμα βορβόρου.

III. [1] Ταύτην ἤδη ἀγάπητοί [μου] δευτέραν ὑμῖν γράφω ἐπι- 1
στολήν, ἐν αἷς διεγείρω ὑμῶν ἐν ὑπομνήσει τὴν εἰλικρινῆ
διάνοιαν, [2] μνησθῆναι τῶν προειρημένων ῥημάτων ὑπὸ τῶν 2
ἁγίων προφητῶν, καὶ τῆς διὰ τῶν ἀποστόλων ἐντολῆς τοῦ
Κυρίου ἡμῶν καὶ σωτῆρος ἡμῶν. [3] τοῦτο πρῶτον γινώσκοντες 3
ὅτι ἐλεύσονται ἐπ' ἐσχάτου τῶν ἡμερῶν ἐμπαίζοντες ἐμ-
παῖκται, κατὰ τὰς ἰδίας [αὐτῶν] ἐπιθυμίας πορευόμενοι·
[4] καὶ λέγοντες· Ποῦ ἐστὶν ἡ ἐπαγγελία τῆς παρουσίας 4
αὐτοῦ; ἀφ' ἧς γὰρ οἱ πατέρες ἡμῶν ἐκοιμήθησαν· πάντα
οὕτως διαμένει ἀπ' ἀρχῆς κτίσεως. [5] λανθάνει γὰρ αὐτοὺς 5
τοῦτο θέλοντας, ὅτι οὐρανοὶ ἦσαν ἔκπαλαι, καὶ γῆ ἐξ ὕδατος
καὶ δι' ὕδατος συνέστη· τῷ τοῦ Θεοῦ λόγῳ. [6] δι' ὧν ὁ τότε 6
κόσμος ὕδατι κατακλυσθεὶς ἀπώλετο. [7] οἱ δὲ νῦν οὐρανοὶ 7

and all gr and other authorities, *ins.* | κύλισμα] *Or* κυλισμόν,—*S* and hkl are indecisive.

III. (1) *S* alone *ins* μου after ἀγαπητοί here and *ver.* 8. [See Suppl. N., 3 Joh. 1.] | (2) *S* and hkl alone *ins* διά before τῶν ἀποστόλων. | After ἀποστόλων, *S* and hkl with very scanty support *om* ὑμῶν :—all MSS and nearly all mss, lat arm, *ins*; (a few mss, ἡμῶν). | ἡμῶν after Κυρίου, *S* with hkl egp only. | ἡμῶν after σωτῆρος (as ii. 20), *S* with egp eth. | (3) ἐσχάτου] K L P (C*, ἐσχάτῳ), most mss :—the rest, ἐσχάτων. | ἐμπαίζοντες] So *S*; (possibly meant as equivalent to [ἐν] ἐμπαιγμονῇ, as ℵ A B C P, some mss, lat *vg* egp eth ;—or to ἐμπαιγμονῆς, as hkl with 137) :— K L, most mss, *om.* | After ἰδίας (here expressed in syr by the separate pron.), *S* and hkl seem to *om* αὐτῶν, as 214, lat *vg* :—all else *ins.* | (4) *S* and hkl, with 69 137 214, egp, *ins* ἡμῶν after πατέρες :—against all else. | (5) Late copies of *S om* γάρ :—all else *ins.* | In syr txt (p. 19) the stop indicated after γῆ is probably wrongly

III. καὶ ἡ γῆ, τῷ αὐτοῦ λόγῳ τεθησαυρισμένοι εἰσίν, πυρὶ
τηρούμενοι, εἰς ἡμέραν κρίσεως καὶ ἀπωλείας τῶν ἀσεβῶν
8 ἀνθρώπων. [8] Ἓν δὲ τοῦτο μὴ λανθανέτω ὑμᾶς ἀγαπητοί [μου]·
ὅτι μία ἡμέρα παρὰ Κυρίῳ ὡς χίλια ἔτη ἐστίν, καὶ χίλια
9 ἔτη ὡς ἡμέρα μία. [9] οὐ βραδύνει [ὁ] Κύριος ταῖς ἐπαγγελίαις
αὐτοῦ ὥς τινες βραδυτῆτα ἡγοῦνται, ἀλλὰ μακροθυμεῖ δι'
ὑμᾶς· μὴ βουλόμενός τινα ἀπολέσθαι, ἀλλὰ πάντας εἰς
10 μετάνοιαν χωρῆσαι. [10] ἥξει δὲ ἡμέρα Κυρίου ὡς κλέπτης,
ἐν ᾗ [οἱ] οὐρανοὶ ῥοιζηδὸν παρελεύσονται, στοιχεῖα δὲ καυ-
σούμενα λυθήσονται, καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα εὑρεθή-
11 σεται. [11] Τούτων οὖν πάντων λυομένων, ποταποὺς δεῖ

placed. | *S* and hkl alone write *συνέστη* for *συνεστῶσα*. | (7) *τῷ αὐτοῦ*] ℵ C K L, most mss (of which a few *om* preceding *τῷ*), hkl eth :—A B P, a few mss, lat egp arm, *τῷ αὐτῷ*. | *S* and hkl connect *πυρί* with *τηρούμενοι*, as L P ; the gr vary in interpunction ; ℵ A B C write no point. | (8) *S* alone *ins ἐστίν*. | (9) *βραδύνει*] *S*, hkl lat :—not *βραδυνεῖ*, as P, egp. | *ταῖς ἐπαγγελίαις αὐτοῦ*] *S* and hkl :—all else, *τῆς ἐπαγγελίας* (*om αὐτοῦ*). | *δι'*] So ℵ A, 5 13 69 73 137 214, hkl lat sah eth :—B C K L P, most mss, arm, *εἰς*. | *ὑμᾶς*] ℵ A B C P, 5 9 13 27 73 114* 117* 127 137 216 &c., hkl lat sah arm eth :—K L, many mss, cop, *ἡμᾶς*. | *τινα*] P, 13 43 98 99, lat *vt* (m) *vg* (am, &c.) cop arm :—all gr else, hkl, lat *vg* (fu cl), *τινας*. | (10) After *κλέπτης*, C K L, most mss, hkl, *add ἐν νυκτί* :—*S*, with ℵ A B P, 5 13 25 27 68′ 180 &c., lat egp arm eth, *om*. | *ῥοιζηδόν*] *S* renders as if = *ἄφνω*, but probably through misapprehension of the meaning of the word, or inability to convey it ;—hkl, as if *ἐν ῥοίζῳ* (rather *ἐν κραυγῇ*). | *λυθήσονται*] A K L, most mss, hkl :—ℵ B C P, 36, *λυθήσεται*. | *εὑρεθήσεται*] ℵ B K P, 27 29 66*, hkl (mg) arm sah (?) :—A L, most mss, hkl (txt) lat *vg* (some, but am, &c., *om*) cop eth, *κατακαήσεται* :—C, *ἀφανισθήσονται*. [See note on syr txt, and Suppl. N.] | (11) *οὖν*] ℵ A K L, most mss, hkl (mg) lat (most) cop :—B, 5 69 214, hkl (txt), *οὕτως* :—C P, 29 39 100, *δὲ οὕτως*. Other variations are recorded. | *ὑμᾶς*] So ℵ′ A C K L P, most mss, hkl lat sah :—ℵ*, few

III.

ὑπάρχειν ὑμᾶς ἐν ἁγίαις ἀναστροφαῖς ὑμῶν καὶ εὐσεβείᾳ,
12 προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν τῆς τοῦ 12
Θεοῦ ἡμέρας, ἐν ᾗ οὐρανοὶ πυρούμενοι [ἐν πυρὶ] λυθή-
σονται· καὶ στοιχεῖα καυσούμενα τακήσονται; 13 καινοὺς 13
δὲ οὐρανοὺς καὶ καινὴν γῆν, κατὰ τὸ ἐπάγγελμα αὐτοῦ
προσδοκῶμεν, ἐν οἷς δικαιοσύνη κατοικεῖ. 14 Διὸ ἀγαπητοί 14
[μου] ταῦτα προσδοκῶντες σπουδάσατε ἄσπιλοι καὶ ἀμώ-
μητοι αὐτῷ εὑρεθῆναι ἐν εἰρήνῃ. 15 καὶ τὴν τοῦ Κυρίου 15
μακροθυμίαν σωτηρίαν ἡγεῖσθε· καθὼς καὶ ὁ ἀγαπητὸς
ἡμῶν ἀδελφὸς Παῦλος, κατὰ τὴν δοθεῖσαν αὐτῷ σοφίαν
ἔγραψεν ὑμῖν, 16 ὡς ἐν πάσαις ταῖς ἐπιστολαῖς λαλῶν ἐν 16
αὐταῖς περὶ τούτων, ἐν αἷς ἐστὶν δυσνόητά τινα ἃ οἱ ἀμαθεῖς,

mss, cop, ἡμᾶς:—B *om.* | ὑμῶν (after ἀναστρ.)] *S* and hkl alone. | εὐσεβείᾳ] *S* alone sing. | (12) Θεοῦ] So ℵ A B K L, most mss, hkl, lat *vg* (some) sah arm:—C P, few mss, lat *vt* and *vg* (am cl, &c.) cop, Κυρίου. | ἐν ᾗ] *S* alone:—all else, δι' ἣν. | *S* (also hkl) represents δοκιμαζόμενοι ἐν πυρί. Cp. Apoc. iii. 17 [both versions], where the syr verb here employed renders πεπυρωμένον (but with subjoined ἐκ πυρός). | τακήσονται] So *S* with P, lat; *or* (perhaps) with C, many mss, τακήσεται:—the rest, τήκεται (hkl apparently λύεται, or λυόμενα (which 13 prefixes)). | (13) τὸ ἐπάγγελμα] So B C K L P, most mss:—ℵ A, 5, hkl lat *vg* egp arm, plural. | (14) Here, and *ver.* 17, as in *ver.* 1, *S* alone *ins* μου after ἀγαπητοί. | (15) After Κυρίου, *S om* ἡμῶν, with P, 15 18 26 36 40 47, arm:—all else *ins*. | (16) Two good copies of *S* (S_9 S_{12}, see note on syr txt) *ins* καί after ὡς, with all gr, and hkl:—but most of them *om*. | *S* renders as if ἐπιστολαῖς αὐτοῦ, probably thus expressing the ταῖς, which ℵ K L P, most mss, *pref*:—against A B C, few mss. | λαλῶν] *S* properly represents ἐλάλησεν, against all else. | ἐν αἷς] ℵ A B, 5 8 13 25 27 68 69 73 137 180 214 &c., hkl:—C K L P, many mss, ἐν οἷς (antec. τούτων). | *S* renders as if δυσνόητόν τι, but this does not seem to indicate variation of text, for he represents the following ἅ by a plur. pron. He may however have read ἅς (*sc.*, ἐπιστολάς)

III.

καὶ ἀστήρικτοι, στρεβλοῦσιν, ὡς καὶ τὰς λοιπὰς γραφάς·
17 πρὸς τὴν ἰδίαν [αὐτῶν] ἀπώλειαν. 17 Ὑμεῖς οὖν, ἀγαπητοί
[μου], προγινώσκοντες, φυλάσσεσθε, ἵνα μὴ τῇ τῶν ἀθέσ-
μων πλάνῃ ἐξακολουθοῦντες, ἐκπέσητε τοῦ ἰδίου στηριγμοῦ·
18 18 αὐξάνετε δὲ ἐν χάριτι καὶ [ἐν] γνώσει τοῦ Κυρίου ἡμῶν
καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, καὶ Θεοῦ πατρός· ᾧ
ἡ δόξα καὶ νῦν καὶ πάντοτε καὶ εἰς ἡμέρας αἰώνων. Ἀμήν.

for ἅ,—seeing that the syr pron. may represent either fem. or neut. | For αὐτῶν, which *S* and hkl doubtfully *om*, after ἰδίαν, see on *ver.* 3 *supr.* | (17) ἐξακολουθοῦντες] So apparently *S* (*cp.* i. 16, ii. 2, *supr.*):—all else, συναπαχθέντες. | (18) αὐξάνετε] *Or* αὐξάνεσθε, as C P, 15 40. | καὶ Θεοῦ πατρός] So 9 40 69 137 214, hkl:—all else *om*. | ᾧ] *S* with hkl only:—all else, αὐτῷ. | *S* alone writes ἡμῶν after σωτῆρος (as ii. 20, iii. 2); and | *ins* καὶ πάντοτε after νῦν, and | *subst* ἡμέρας αἰώνων for ἡμέραν αἰῶνος. | ἀμήν] So all except B and two or three mss.

ΙΩΑΝΝΟΥ

τοῦ Ἀποστόλου Ἐπιστολὴ Β.

[1] Ὁ πρεσβύτερος ἐκλέκτῃ Κυρίᾳ καὶ τοῖς τέκνοις αὐτῆς, 1
οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ, οὐκ ἐγὼ δὲ μόνος· ἀλλὰ
πάντες οἱ ἐγνωκότες τὴν ἀλήθειαν· [2] διὰ τὴν ἀλήθειαν τὴν 2
μένουσαν ἐν ἡμῖν καὶ μεθ' ἡμῶν ἐστὶν εἰς τὸν αἰῶνα.
[3] ἔσται μεθ' ἡμῶν χάρις καὶ ἔλεος καὶ εἰρήνη· παρὰ Θεοῦ 3
πατρός, καὶ παρὰ Κυρίου [ἡμῶν] Ἰησοῦ Χριστοῦ τοῦ υἱοῦ
τοῦ πατρός, ἐν ἀληθείᾳ καὶ [ἐν] ἀγάπῃ. [4] Ἐχάρην λίαν ὅτι 4
εὕρηκα ἐκ τῶν τέκνων σου περιπατοῦντας ἐν ἀληθείᾳ· καθὼς
ἐντολὴν ἐλάβομεν παρὰ τοῦ πατρός. [5] Καὶ νῦν ἐρωτῶ σε 5

(1) οὐκ ἐγὼ δέ] A, 73 :—all else, *incl* hkl, καὶ οὐκ ἐγώ (L *add* δέ). | After ἀλλά, all except *S ins* καί. | (2) ἐστίν] *S*, with 31 only ; hkl, οὖσαν :—all else, ἔσται. | (3) μεθ' ἡμῶν] ℵ B L P, many mss, lat *vg* (am) sah eth :—A *om* :—K, most mss, lat *vg* (most) cop, μεθ' ὑμῶν ;—so hkl, ὑμῖν (also, with A, *om* ἔσται). | *S* alone *ins* καί before ἔλεος, and (with hkl, which *om* ἔλ.) before εἰρήνη. | παρά . . . παρά] *S* repeats, without varying, the prep. :—ℵ* and some gr *subst* ἀπό for παρά(1) ; ℵ*, 99 194, lat *vg* (am), *om* παρά(2). | Κυρίου] So the best text of *S*, with ℵ K L P, many mss, hkl lat *vg* (tol) cop arm :—A B, lat *vg* (most) sah eth, *om*. (*S* alone *add* ἡμῶν, probably only by syr usage.) | *S* and hkl alone repeat ἐν before ἀγάπῃ. | (4) ἐλάβομεν] ℵ, 13 28, have ἔλαβον. | παρά] *Or* ἀπό (as A, 73 ; — in syr there is but one prep. to represent "from"). | (5) *S* places καινήν after ἐντολήν, with ℵ A, 5 13 31 68 217, hkl lat cop : — B K L P, most mss, sah, after γρ. σοι. | γράφω] So apparently *S* and hkl, with 64 65 66

Κυρία· οὐχ ὡς ἐντολὴν καινὴν γράφω σοι, ἀλλὰ ἣν εἴχομεν
6 ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους. [6] καὶ αὕτη ἐστίν ἡ
ἀγάπη· ἵνα περιπατῶμεν κατὰ τὰς ἐντολὰς αὐτοῦ. αὕτη
ἡ ἐντολή ἐστιν καθὼς ἠκούσατε ἀπ' ἀρχῆς· ἵνα ἐν αὐτῇ
7 περιπατῆτε. [7] ὅτι πολλοὶ πλάνοι ἐξῆλθον εἰς τὸν κόσμον,
οἱ μὴ ὁμολογοῦντες Ἰησοῦν Χριστὸν ἐληλυθότα ἐν σαρκί,
8 οὗτός ἐστιν ὁ πλάνος καὶ ὁ ἀντίχριστος. [8] βλέπετε [εἰς]
ἑαυτούς· ἵνα μὴ ἀπολέσητε ἃ εἰργάσασθε, ἀλλὰ μισθὸν
9 πλήρη ἀπολάβητε. [9] πᾶς ὁ παραβαίνων καὶ μὴ μένων ἐν
τῇ διδαχῇ τοῦ Χριστοῦ, Θεὸν οὐκ ἔχει· ὁ μένων ἐν τῇ
10 διδαχῇ αὐτοῦ, οὗτος καὶ τὸν πατέρα καὶ τὸν υἱὸν ἔχει. [10] εἴ
τις ἔρχεται πρὸς ὑμᾶς καὶ ταύτην τὴν διδαχὴν οὐ φέρει, μὴ

106 217 &c., arm eth :—all else, lat, *γράφων*. | *εἴχομεν*] So B K L P, most mss :—א A, *εἴχαμεν* :—some mss, *ἔχομεν*. | (6) *ἡ ἐντολή*] A B K, 5 13 35, hkl, lat *vg* (am &c.), place thus before *ἐστίν* :—א L P, most mss, lat *vg* (cl) egp arm, *transp*. | *S om ἵνα*(1) (before *καθώς*), but *ins ἵνα*(2) (before *ἐν αὐτῇ*), with B L P, many mss, hkl lat *vt* (lcf) :—א A, 31 73, *ins* both :—K, many mss, lat *vg* egp arm, *ins ἵνα*(1) but *om ἵνα*(2). | *περιπατῆτε*] So *S*, with gr (L, —*εἶτε*) :—except א, which has —*ήσητε* (as also probably hkl). | (7) *ἐξῆλθον*] א A B, many mss, hkl, lat *vt* (m lcf) *vg* (most) sah arm :—K L P, many mss, cop, *εἰσῆλθον*. | *S* seems to read *ἐληλυθότα* (*or ἐλθόντα*), lat ("venisse") :—all gr, hkl, *ἐρχόμενον*. | (8) *ἑαυτούς*] א A B P, most mss, hkl lat *vg* :—K L, few mss, lat *vt*, *αὐτούς*. The prefixed *εἰς* (*S* alone) is probably due to syr. idiom. | *ἀπολέσητε . . . ἀπολάβητε*] א A B, 5 13 40 66 68 73 137 194 217 219, &c., hkl lat arm egp eth :—K L P, some mss, —*λέσωμεν . . . —λάβωμεν*. | *ἃ*] So *S* and hkl :—all else *ἅ*. | *εἰργάσασθε*] א A, mss nearly as last note, hkl (txt) lat cop arm eth :—B K L P, many mss, hkl (mg), —*σάμεθα*. | (9) *παραβαίνων*] K L P, most mss, hkl cop arm ; (and so lat *vt* (lcf) *vg* (cl, &c.), "recedit") :—א A B, lat *vg* (am &c.) sah eth, *προάγων*. | *Θεὸν οὐκ ἔχει*] *Lit.*, *Θεὸς οὐκ ἔστιν ἐν αὐτῷ*. | *αὐτοῦ*] *S* with hkl (*), lat *vt* (lcf) :—K L P, most mss, cop eth, *τοῦ Χριστοῦ* :—א A B, some mss, lat *vg* sah arm, *om*. |

λαμβάνετε αὐτὸν εἰς οἰκίαν, καὶ χαίρειν αὐτῷ μὴ λέγετε.
11 ὁ γὰρ λέγων αὐτῷ χαίρειν, κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς 11
πονηροῖς. 12 Πολλὰ ἔχων γράφειν ὑμῖν, οὐκ ἐβουλήθην διὰ 12
χάρτου καὶ μέλανος, ἀλλὰ ἐλπίζω ἐλθεῖν πρὸς ὑμᾶς, καὶ
στόμα πρὸς στόμα λαλῆσαι, ἵνα ἡ χαρὰ ἡμῶν ᾖ πεπληρω-
μένη. 13 Ἀσπάζεταί σε τὰ τέκνα τῆς ἀδελφῆς σου τῆς 13
ἐκλεκτῆς. [Ἡ χάρις μεθ' ὑμῶν.] Ἀμήν.

(10) χαίρειν] *Lit.*, χαῖρέ σοι (here and in next *ver.*); [see note on syr txt, and Suppl. N.]. | (11) ὁ γὰρ λέγων] So K L P, most mss, hkl lat :— ℵ A B, 5 13 31, ὁ λέγων γάρ. | αὐτῷ] K and many mss *om.* | (12) ἔχων] So ℵ′ A′ B K L P, most mss, hkl lat *vg* : but ℵ* A*, some mss, ἔχω. *S* might represent εἶχον (as 3 Joh. 13); but this, or ἔχω, would require ἀλλά (as there) before οὐκ. | γράφειν] *Or* γράψαι, as A, 17 73 193. | ἀλλὰ ἐλπίζω] So most gr, hkl sah :—but A, few mss, lat cop arm eth, ἐλπ. γάρ. | ἐλθεῖν] K L P, most mss, lat *vg* (some) sah arm eth :—ℵ A B, many mss, hkl *vg* lat *vg* (most), γενέσθαι. | ἡμῶν] ℵ K L P, many mss, hkl arm : — A B, many mss, lat *vg* cop eth, ὑμῶν. | ᾖ πεπληρωμένη] A K L P, all mss, hkl lat *vg* (am) : — ℵ B, lat *vg* (most), *transp.* | (13) At end, some copies (mostly inferior) of *S ins* ἡ χάρις μεθ' ὑμῶν, with 68 69 103, hkl ⁜ arm. | ἀμήν] K L, most mss, hkl lat *vg* (fu) :— the rest *om.*

ΙΟΑΝΝΟΥ

τοῦ Ἀποστόλου Ἐπιστολὴ Γ.

1 [1]Ὁ πρεσβύτερος Γαίῳ τῷ ἀγαπητῷ, ὃν ἐγὼ ἀγαπῶ ἐν
2 ἀληθείᾳ. [2]ἀγαπητὲ [ἡμῶν], περὶ πάντων εὔχομαί σε εὐ-
οδοῦσθαι καὶ ὑγιαίνειν, καθὼς εὐοδοῦταί σου ἡ ψυχή.
3 [3]ἐχάρην γὰρ λίαν, ἐρχομένων ἀδελφῶν καὶ μαρτυρούντων
4 σου τῇ ἀληθείᾳ· καθὼς σὺ ἐν ἀληθείᾳ περιπατεῖς. [4]μει-
ζοτέραν ταύτης χαρὰν οὐκ ἔχω· ἵνα ἀκούω τὰ ἐμὰ τέκνα ἐν
5 τῇ ἀληθείᾳ περιπατοῦντα. [5]Ἀγαπητὲ [ἡμῶν], [ἐν] πίστει

(1) After ἀγαπητῷ, most copies of *S ins* μου,—but the best *om*, with all gr, and all versions incl. hkl. | (2) Here and in *vv.* 5, 11, *S ins* ἡμῶν after ἀγαπητέ:—against all gr, hkl, and all versions. [See Suppl. N.] *Cp.* 2 Pet. iii. 1. | περὶ πάντων] So all gr. *S* renders as if ἐν παντί (*or* πᾶσιν); but no divergence from the gr is to be inferred here (nor in next note): hkl represents περί. | After εὔχομαι, *S* renders as if reading ὑπὲρ σοῦ for σε, and (as is its habit) ὅπως with subjunctive for infinitives εὐοδοῦσθαι, ὑγιαίνειν,—but no variation of txt is to be inferred. | (3) γάρ] So all; except ℵ, few mss, lat *vg* sah arm eth, which *om*. | (4) ταύτης] So 27 29 31 40 66 68 69 73 217, &c., egp:—MSS, most mss, hkl lat *vg* arm eth, τούτων. | χαράν] So all:—except B, 7 35, lat *vg* (am cl) cop, χάριν. | *S* places οὐκ ἔχω after χαράν, with C′, 38, hkl eth:—all else, before it. | (5) [ἐν] πίστει] *S* alone:—all else,

ποιεῖς ὃ ἐὰν ἐργάζῃ εἰς τοὺς ἀδελφοὺς καὶ τοῦτο ξένους· 6 οἳ ἐμαρτύρησάν σου τῇ ἀγάπῃ ἐνώπιον πάσης τῆς ἐκκλη- 6
σίας, οὓς καλῶς ποιεῖς προπέμψας, ἀξίως τοῦ Θεοῦ· 7 ὑπὲρ 7
γὰρ τοῦ ὀνόματος αὐτοῦ ἐξῆλθον, μηδὲν λαβόντες ἀπὸ τῶν
ἐθνῶν. 8 ἡμεῖς οὖν ὀφείλομεν ἀπολαμβάνειν τοὺς τοιούτους· 8
ἵνα συνεργοὶ γινώμεθα τῇ ἀληθείᾳ. 9 Ἔγραψα ἂν τῇ ἐκ- 9
κλησίᾳ, ἀλλ' ὁ φιλοπρωτεύων αὐτῶν Διοτρεφὴς οὐκ ἐπι-
δέχεται ἡμᾶς. 10 διὰ τοῦτο ἐὰν ἔλθω, ὑπομνήσω αὐτοῦ τὰ 10
ἔργα ἃ ἐποίησεν, λόγοις πονηροῖς φλυαρῶν ἡμᾶς. καὶ μὴ

πιστόν (which perhaps *S* may intend). | ἐργάζῃ] So *S* and hkl, with A, lat *vg* :—all else, ἐργάσῃ. | *S* represents the gr, καὶ μάλιστα οἵ (*or* ὅτι) εἰσιν ξένοι,—evidently a periphrasis, not a variant,—for καὶ τοῦτο ξένους, as read by ℵ A B C, 27 29 68, &c., hkl lat egp arm eth :—K L P, many mss, read καὶ εἰς τοὺς ξ. | (6) πάσης τῆς] *S*, with hkl ※ alone *ins.* | ποιεῖς] 7 18 27 29 68, hkl lat *vg* (some, not am) :— all else, ποιήσεις (except as in next note). | προπέμψας] *S* (but some inferior copies *om*) with all else :—except C, lat *vg* (cl) arm, which read ποιήσας προπέμψεις. | (7) ὑπέρ] Some copies of *S* represent a variant, ὀπίσω. | αὐτοῦ] *S*, hkl ※, some mss, lat *vg* (some, not am) arm (some) eth :—all else *om*. | For λαμβάνοντες, of all else, *S* and hkl seem to have read λαβόντες. | ἐθνῶν] So K L P, most mss, hkl lat *vg* (am cl, &c.) sah :— ℵ A B C, some mss, lat *vg* (fu, &c.) cop, ἐθνικῶν. | (8) ἀπολαμβάνειν] So C′ K L P, many mss, hkl :— ℵ A B C*, some mss, ὑπολαμβ. (which possibly *S* and hkl may have read). | *S* and hkl apparently represent γινώμεθα, as most gr :—against K, few mss, which read γενώμεθα. | (9) ἔγραψα ἄν] This no doubt is what *S* and hkl mean to express (by rendering as if ἤθελον γράφειν (*or* —ψαι)), with ℵ′, 13 15 18 26 29 33′ 36 40 49 73 180 217, lat *vg* (*cp. ver.* 13 *infr.* and 2 Joh. 12) :—against ℵ* A B C, 7 68, egp arm, which give τι for ἄν :—also against K L P, most mss, which *om* both. | αὐτῶν] Many copies of *S subst* ὑμῶν, against all else. | (10) ἐὰν ἔλθω, ὑπομνήσω] The reading of *S* (as if ἐὰν ἔλθῃ, ὑπομνήσθητι), as in Pococke's against all gr and other authority, is (as a whole) weakly attested by the syr copies, and (as regards the

ἀρκούμενος ἐπὶ τούτοις, οὐκ αὐτὸς ἐπιδέχεται τοὺς ἀδελφούς· καὶ τοὺς ἐπιδεχομένους κωλύει, καὶ ἐκ τῆς ἐκκλησίας ἐκ-
11 βάλλει. 11 Ἀγαπητὲ [ἡμῶν], μὴ μιμοῦ τὸ κακόν, ἀλλὰ τὸ ἀγαθόν. ὁ ἀγαθοποιῶν ἐκ τοῦ Θεοῦ ἐστίν, ὁ κακοποιῶν
12 οὐχ ἑώρακεν τὸν Θεόν. 12 Δημητρίῳ μεμαρτύρηται ὑπὸ πάντων [καὶ ὑπ' αὐτῆς τῆς ἐκκλησίας] καὶ ὑπ' αὐτῆς τῆς ἀληθείας, καὶ ἡμεῖς δὲ μαρτυροῦμεν, καὶ οἶδας ὅτι ἡ μαρ-
13 τυρία ἡμῶν ἀληθής ἐστιν. 13 Πολλὰ εἶχον γράψαι σοι, ἀλλ'

last word) by but one (S_8). [See Suppl. N.] | ἐποίησεν] *S*, hkl:—all else, ποιεῖ. | φλυαρῶν] The editions of *S*, with some late copies [see note on syr text] represent ποιῶν (*or* ἐργαζόμενος),—a mere scribe's blunder. | οὐκ] So *S*:—all else, οὔτε. | ἐπιδεχομένους] C, 5 7 27 29 66′, hkl (mg) lat *vg* (some) sah arm:—the rest, hkl lat *vg* (am fu) cop, βουλομένους. | (11) S_1, S_{19}, read ὁ κακοποιῶν without copulative, as do ℵ A B C K P, most mss, hkl lat *vt* (d) *vg* (am cl, &c.):—other copies of *S*, with L, some mss and versions, read ὁ δὲ [*or* καὶ ὁ] κακοπ. | (12) All copies of *S* but one, with C, hkl (mg) arm, *ins* καὶ ὑπ' αὐτῆς τῆς ἐκκλησίας after πάντων:—S_1 *om*, with all gr, hkl (txt), &c.—Note that A seems to have originally had ἐκκλησίας for ἀληθείας, but *corr. prima m.*; so too S_{14} (after καὶ . . . . . ἐκκλησ.) *om* καὶ . . . . . ἀληθ. | οἶδας] So most of the better copies of *S*, with ℵ A B C, many mss, lat *vt* (d) *vg* egp arm:—but nearly all later copies of *S*, with K L P, most mss, hkl (txt and gr mg) eth, οἴδατε. A few mss, οἴδαμεν. | (13) γράψαι σοι] So ℵ A B C, some mss; (also hkl lat *vt* (d) *vg* egp arm eth, *ins* σοι):—against K L P, most mss, which have γράφειν (*om* σοι). The syr does not distinguish between the tenses of infinitive; but as *S* and hkl both read σοι, it is to be presumed that they read γράψαι, and not γράφειν to which no gr here subjoins σοι. | οὐ θέλω] *S* and hkl represent pres., with nearly all gr, and lat *vt* (d) *vg* (tol) ("nolo"):—but A has ἠβουλήθην, 27 has ἤθελον, lat *vg* (am cl, &c.) "nolui." | γράφειν] The MSS which write γράψαι above (see last note but one) have γράφειν here, and *vice versa*; therefore it is probable that *S* follows the former here, as there. | *S* and hkl, with A, 13 73, hkl lat *vt* (d) *vg*

οὐ θέλω διὰ μέλανος καὶ καλάμου γράφειν σοι· 14 ἐλπίζω 14
δὲ εὐθέως ἰδεῖν σε, καὶ στόμα πρὸς στόμα λαλήσομεν.
15 Εἰρήνη σοι. ἀσπάζονταί σε οἱ φίλοι. ἄσπάζου τοὺς 15
φίλους ἕκαστον κατ' ὄνομα αὐτοῦ.

egp give γρ. σοι :—the rest *transp.* | (14) S_2 S_3 S_4, lat *vt* (d), read γάρ for δέ. | ℵ K L P, most mss, with ἰδεῖν σε :—the rest *transp.* But in this case the evidence of *S* and hkl in favour of ἰδεῖν σε is inconclusive, the other order being impossible in syr. | (15) φίλοι] So nearly all : —except A, few mss, hkl (mg) eth, which read ἀδελφοί. | φίλους] 33 81 160, followed by hkl, read ἀδελφούς. | *S* and hkl alone *ins* ἕκαστον before κατ' ὄνομα : also | they alone *ins* αὐτοῦ after ὄνομα. | *S* and hkl close without ἀμήν, which L, 15 26, lat *vg* (few) *ins.*

ΙΟΥΔΑ

τοῦ Ἀποστόλου Ἐπιστολή.

1 [1] Ἰούδας Ἰησοῦ Χριστοῦ δοῦλος, ἀδελφὸς δὲ Ἰακώβου,
τοῖς ἔθνεσιν τοῖς ἐν Θεῷ πατρὶ ἠγαπημένοις, καὶ [ἐν] Ἰησοῦ
2 Χριστῷ τετηρημένοις κλητοῖς, [2] ἔλεος ὑμῖν καὶ εἰρήνη καὶ
3 ἀγάπη πληθυνθείη. [3] Ἀγαπητοί [μου], πᾶσαν σπουδὴν
ποιούμενος γράφειν ὑμῖν, περὶ τῆς κοινῆς ἡμῶν σωτηρίας·
ἀνάγκην ἔχω γράψαι ὑμῖν, παρακαλῶν ἐπαγωνίζεσθαι τῇ
4 ἅπαξ παραδοθείσῃ τοῖς ἁγίοις πίστει. [4] παρεισέδυσαν

(1) Ἰησοῦ Χριστοῦ] ℵ A B L, many mss, hkl lat *vg* (am cl, &c.) egp arm eth :—K P, many mss, lat *vg* (some), *transp.* | τοῖς ἔθνεσιν] *S* and hkl, with 27 29 66′, arm :—all else *om.* | ἠγαπημένοις] ℵ A B, 5 33′ 68 73 98 (mg) 126 (mg) 163, hkl lat *vt* (lcf) *vg* egp arm :—K L P, most mss, ἡγιασμένοις. | καὶ [ἐν] Ἰησοῦ Χριστῷ τετηρημένοις] So (but without ἐν, which the syr idiom requires) all gr, except 163 which (with hkl) *om.* | *S* (probably for mere convenience of rendering) places [τοῖς] κλητοῖς immediately before τοῖς ἐν Θ. Π. ἠγαπ., so as to connect it with ἔθνεσιν. | (2) καὶ ἀγάπη] Many copies of *S* read ἐν ἀγάπῃ, but unsupported : hkl (alone) *add* ἐν Κυρίῳ. | (3) For μου subjoined to ἀγαπητοί (here and in *vv.* 17, 20) *cp.* 2 Pet. iii. 1, 3 Joh. 1 [and Suppl. N. on the latter]. | γράφειν . . . γράψαι] Neither *S* nor hkl attempts to distinguish between these two infinitives. (*Cp.* 2 Joh. 12, 3 Joh. 13 with note on gr). | ἡμῶν] So nearly all copies of *S*, with ℵ A B C(?), many mss, hkl lat *vt* (lcf) sah arm :—but S_4, ὑμῶν, with few mss, lat *vg* : —K L P, most mss. cop, *om* ; also S_2 (*prima m.*). | (4) *S* separates ἄνθρ. from τινες (same syr word for both), and joins it with ἀσεβεῖς. |

γάρ τινες οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα· ἄνθρωποι ἀσεβεῖς· τὴν τοῦ Θεοῦ ἡμῶν χάριν μετατιθέντες εἰς ἀσέλγειαν, καὶ τὸν μόνον δεσπότην Θεὸν καὶ Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι. 5 Ὑπομνῆσαι δὲ ὑμᾶς 5
βούλομαι, εἰδότας [ὑμᾶς] πάντα, ὅτι ὁ Θεὸς ἅπαξ λαὸν ἐξ
Αἰγύπτου σώσας, τὸ δεύτερον τοὺς μὴ πιστεύσαντας ἀπώλε-
σεν. 6 ἀγγέλους τε τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχήν, 6
ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον, εἰς κρίσιν μεγάλης
ἡμέρας, δεσμοῖς ἀϊδίοις ὑπὸ ζόφον τετήρηκεν. 7 ὡς Σόδομα 7
καὶ Γόμορρα καὶ αἱ περὶ αὐτὰς πόλεις, τὸν ὅμοιον τρόπον
τούτοις ἐκπορνεύσασαι, καὶ ἀπελθοῦσαι ὀπίσω σαρκὸς

Θεόν] K L P, many mss, hkl:—the rest *om.* | καὶ Κύριον] So MSS, nearly all mss, hkl and all verss., and the best copies of *S*:—some late copies *om καί* [see Suppl. N.]. Similarly a few mss read Θεὸν καὶ δεσπότην τὸν Κύριον Ἰ. Χ. | (5) ὑμᾶς(2)] ℵ K L, many mss, *ins*; and so the copies of *S* which (see next note) read πάντας. But the better copies which read πάντα, and hkl, apparently *om* ὑμᾶς, with A B C′ [P *hiat*, *vv.* 5–15], and all else. [See note on syr txt, and Suppl. N.] | πάντα] So our oldest copies (*S*$_1$ *S*$_2$), with ℵ A B C′, 6 7 13 27 29 68 163, hkl lat *vt* (lcf) *vg* cop arm eth:—K L, most mss, sah, τοῦτο. Most copies of *S* read πάντας. | ὁ Θεός] C′, 5 8 68 (also Clem. A.), lat *vt* (lcf) *vg* (tol) arm:—A B, few mss, lat *vg* (am cl, &c.) egp eth, Ἰησοῦς:—ℵ C* K L, most mss, hkl, [ὁ] Κύριος. | ἅπαξ (before λαόν)] *S*, hkl, with ℵ, 68, lat *vg* (tol) egp arm (and so Clem. A.):—A B C L, most mss, lat *vg* (most) eth, after εἰδότας (K, a few, after τοῦτο,—see note on πάντα). [See Suppl. N.] | (6) For τε of most gr, after ἀγγέλους, A and a few mss, with hkl, lat *vg* cop, have δέ (lat *vt* (lcf m), "quoque"):—*S* has simple copulative. | ἀϊδίοις] *S* and hkl, misled by false etymology, render as if ἀγνώστοις (as hkl, Act. xvii. 23). | τετήρηκεν] Copies of *S* vary between pres. and preter.; either may mean the gr perf.; no gr reads τηρεῖ. | (7) σαρκὸς ἑτέρας] So hkl and most of our better copies (*S*$_1$ *S*$_2$ *S*$_9$ *S*$_{12}$), with all gr and other authorities:—*S*$_{14}$ and later copies

ἑτέρας· πρόκεινται [ὑπὸ] δεῖγμα πυρὸς αἰωνίου, δίκην
8 ὑπέχουσαι. [8] ὁμοίως καὶ οὗτοι ἐνυπνιαζόμενοι, σάρκα μὲν
μιαίνουσιν, κυριότητα δὲ ἀθετοῦσιν, καὶ δόξαν βλασφη-
9 μοῦσιν. [9] ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος ὅς τῷ διαβόλῳ
διακρινόμενος διελέγετο, περὶ τοῦ Μωσέως σώματος, οὐκ
ἐτόλμησεν κρίσιν ἐπενεγκεῖν [αὐτῷ] βλασφημίας, ἀλλὰ
10 εἶπεν Ἐπιτιμήσαι σοι Κύριος. [10] Οὗτοι [δὲ] ὅσα οὐκ
οἴδασιν βλασφημοῦσιν, ὅσα δὲ φυσικῶς ὡς τὰ ἄλογα ζῶα
11 ἐπίστανται, ἐν τούτοις φθείρονται. [11] Οὐαὶ αὐτοῖς ὅτι τῇ
ὁδῷ τοῦ Κάϊν ἐπορεύθησαν, καὶ τῇ πλάνῃ τοῦ Βαλαὰμ

write as pl. (See, for like disagreement, the two versions of Apoc. xix. 18.) | Before *πρόκεινται*, hkl, and two of our copies (S_{13} S_{19}), both of which elsewhere show signs of Harklensian interpolation, *ins τέφρα* (*cp.* 2 Pet. ii. 6, *τεφρώσας*): also render the verb so as to express the *προ-*, which *S* (in all other copies) neglects. Moreover, lat *vt* (lcf m) agrees in both these points. [See Suppl. N.] | *δεῖγμα πυρός*] So all gr, and all versions else; and so (*a*) some copies of *S* (including S_{12}). Most of the other copies (incl. S_{14}) read (*b*) *ὑπὸ πῦρ*:—the rest, (incl. S_1 S_2) read (*c*) *ὑπὸ δεῖγμα πυρός*. Of these, (*b*) is to be rejected as a blunder of a Syr. scribe [see note on syr txt, and Suppl. N.]; (*c*) seems to be formed by conflation of (*a*) (*b*), unless it is an error for *ὑπόδειγμα* (as 2 Pet. ii. 6). Note that all these diverging texts of *S* agree in construing *πυρός* (or *πῦρ*) with what precedes, not with the following *δικήν*; and so hkl. | (8) *ἐνυπνιαζόμενοι*] *S* and hkl paraphrase, *ἐν ἐνυπνίῳ* [*—ίοις*] *ποθοῦντες*. | *κυριότητα*] One good copy (S_{14}) writes plur., with ℵ. | *καὶ δόξαν*] So *S*:—hkl, nearly all gr, *δόξας δέ*. But 3 5 55, lat, *δόξαν δέ*. | (9) *ὅς*] *S* and hkl:—all gr, *ὅτε* (except B, which *subst ὅτε* for *ὁ δέ* before *Μιχαήλ*, and *τότε* for *ὅτε* here; similarly lat *vg*, but without *τότε*). | Most late copies of *S* read *διαλεγόμενος διεκρίνετο*, but unsupported. | *αὐτῷ*] *S* and hkl alone *ins*; but probably only in order to express the *ἐπ-* in *ἐπενεγκεῖν* (*sc.*, *ἐπ' αὐτὸν ἐνεγκεῖν*). | (10) *δέ* (after *οὗτοι*)] S_1 S_2 alone *om*. | Some later copies of *S om ἄλογα*:—against all else. | (11) *S* and hkl render *ἐπορεύθ.* as *S* renders

μισθοῦ ἐξεχύθησαν καὶ τῇ ἀντιλογίᾳ τοῦ Κορὲ ἀπώλοντο.
12 Οὗτοί εἰσιν οἱ ἐν ταῖς ἀγάπαις αὐτῶν σπιλάδες συνευωχού- 12
μενοι, ἀφόβως ἑαυτοὺς ποιμαίνοντες, νεφέλαι ἄνυδροι ὑπὸ
ἀνέμων παραφερόμεναι, δένδρα φθινοπωρινά, ἄκαρπα ὄντα,
δὶς ἀποθανόντα, ἐκριζωθέντα, 13 κύματα ἄγρια θαλάσσης 13
ἐπαφρίζοντα τὴν ἑαυτῶν αἰσχύνην, ἀστέρες πλανῆται,
οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα τετήρηται. 14 Προεφ- 14
ήτευσεν δὲ καὶ τούτοις ὁ ὢν ἕβδομος ἀπὸ Ἀδὰμ Ἐνώχ,
λέγων, Ἰδοὺ Κύριος ἔρχεται ἐν μυριάσιν ἁγίων, 15 ποιῆσαι 15
κρίσιν κατὰ πάντων, καὶ ἐλέγξαι πᾶσαν ψυχήν, περὶ
πάντων τῶν ἔργων ὧν ἠσέβησαν, καὶ περὶ πάντων τῶν

ἐξακολουθ., 2 Pet. ii. 15; but no variation in gr need be suspected. | (12) οἱ ἐν ταῖς] So ℵ′ A B L, 13 27 29 &c., hkl:—ℵ* C K, most mss, lat *vt* (lcf) *vg*, egp, *om* οἱ. | ἀγάπαις] So *S* (except some copies which have a misreading (= ἰματίοις), with ℵ B K L, most mss, hkl and verss: —A C, three mss, ἀπάταις. *Cp.* 2 Pet. ii. 13 [also Suppl. N. on same]. | αὐτῶν] A, lat *vg* arm:—all else, ὑμῶν. | ἀφόβως] *S* and hkl connect with ποιμαίνοντες, not with συνευωχούμενοι. | παραφερόμεναι] Or (as some gr) περιφερ. | φθινοπωρινά] *S* (also hkl) paraphrases, ὧν ἔφθιτο ἡ ὀπώρα. | *S* alone *ins* ὄντα (*lit.*, ἃ ἐστιν). | (13) ἐπαφρίζοντα] *S* (also hkl) paraphrases, δι' ἀφροῦ αὐτῶν δηλοῦντα. | (14) $S_{1\,0}$ and Polyglots *om* δέ, with A, few mss. | *S* alone *ins* ὁ ὤν (hkl ὁ merely) before ἕβδομος. | [ὁ] Κύριος] Of the copies of *S*, only S_1 S_2 place before verb (as in μαρὰν ἀθά, 1 Cor. xvi. 22); the rest, with hkl, *transp*, and so probably the gr. | ἔρχεται] *S* and hkl only:—all else, ἦλθεν. | μυριάσιν ἁγίων] So (but *add* ἀγγέλων) ℵ, 8 25 56, sah arm:—all else, and versions (*incl* hkl), ἁγίαις μυριάσιν [*or* μυρ. ἁγ.] αὐτοῦ. | (15) πᾶσαν ψυχήν] So S_1 S_2 (not the rest) with ℵ, sah:—all else (*incl* hkl), πάντας τοὺς ἀσεβεῖς. | Before περί (1), *S* with ℵ A B C, many mss, hkl lat *vt* (some) *vg* egp arm eth, *om* αὐτῶν:—K L, most mss, *ins*. | After ἔργων, *S om* ἀσεβείας αὐτῶν, with ℵ, 6 7 26 29 66′, sah (also C, 15 18 36 68 117, arm, *om* ἀσεβ., retaining αὐτῶν):—A B K L,

σκληρῶν λόγων ὧν ἐλάλησαν ἁμαρτωλοὶ ἀσεβεῖς. [16] Οὗτοί
εἰσιν γογγυσταὶ καὶ μεμψίμοιροι, κατὰ τὰς ἐπιθυμίας αὐτῶν
πορευόμενοι, καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα, θαυμά-
ζοντες πρόσωπα ὠφελειῶν χάριν. [17] Ὑμεῖς δέ, ἀγαπητοί
[μου], μνήσθητε τῶν ῥημάτων τῶν προειρημένων ὑπὸ τῶν
ἀποστόλων τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, [18] ὅτι ἔλεγον
ὑμῖν [ὅτι] ἐν ἐσχάτῳ τῶν χρόνων ἔσονται οἱ ἐμπαίζοντες, κατὰ
τὰς ἑαυτῶν ἐπιθυμίας πορευόμενοι ἐπ' ἀσέβειαν. [19] οὗτοί

most mss, hkl lat *vg* cop eth, *ins.* | λόγων] ℵ C, 6 8 13 18 25 27 29 36 43 56 68 99, hkl lat *vg* (tol) sah arm eth :—A B K L P, most mss, lat *vg* (am cl, &c.) cop arm, *om.* | After ἐλάλησαν, *S* alone *add* nothing :—all else, *ins* κατ' αὐτοῦ (or the like). | (16) μεμψίμοιροι] *S* alone *pref* καί, and it paraphrases, μεμφόμενοι ἐν παντὶ [μέρει, *or* πράγματι]: hkl gives in mg μεμψίμυροι, and renders unmeaningly by μεμφόμενοι μυριάδα (which White mistranslates). | ὠφελειῶν] *S* and hkl only :—all else, gen. sing. | (17) τῶν ῥημάτων τῶν προειρημένων] So *S*, with nearly all gr, and verss (*incl* hkl) :—A, 6 29 163, lat *vt* (lcf), τῶν προειρ. ρημ. | (18) ὅτι(1)] So *S*, with hkl and all else :—*exc* lat *vg*, ("qui" =) οἵ. This latter reading Tischendorf wrongly attributes to *S* (misled by the editors' Latin, which repeats lat *vg*). | ὅτι(2)] *S* and hkl are here indecisive as to *ins* or *om*, for the particle which they employ here is often prefixed where the gr has no ὅτι. In this case the gr and other authorities are divided. | ἐν ἐσχάτῳ] *S* with K L P, most mss, hkl lat *vg* cop : (or perhaps with ℵ A B C, 5 6 7 8 13 15 18 22 27 29 33 36 66′ 73 106 180, ἐπ' ἐσχάτου) : — a few have ἐπ' ἐσχάτων. | τῶν χρόνων] 6 7 15 17 18 26 27 29 36 66′ 68 106 126 (mg) 130 :—ℵ A B C, 5 8 13 22 33 73 180, hkl, [τοῦ] χρόνου :—K L P, many mss, lat *vg* cop, [τῷ] χρόνῳ. | ἔσονται] ℵ* B C* K L P, most mss, hkl lat *vt* (lcf.) arm : — ℵ′ A C′, 5 6 7 8 13 22 26 29 33 36 66 73 81 126 130 180, lat *vg* egp eth, ἐλεύσονται. | οἱ ἐμπαίζοντες] All else, ἐμπαῖκται. | ἑαυτῶν] *Or* (perhaps) ἰδίας, with slight gr support :—all else, ἑαυτῶν, *or* (before or after ἐπιθ.) αὐτῶν. | ἐπ' ἀσέβειαν] (*Or*, ὀπίσω ἀσεβείας) So *S*, and hkl similarly, but pl. ;—all gr else, τῶν ἀσεβειῶν. | (19) Neither *S* nor

εἰσιν οἱ ἀποδιορίζοντες, ψυχικοί, πνεῦμα μὴ ἔχοντες. 20 Ὑμεῖς 20
δέ, ἀγαπητοί [μου], τῇ ἁγίᾳ ὑμῶν πίστει ἐποικοδομεῖτε
ἑαυτούς, ἐν πνεύματι ἁγίῳ προσευχόμενοι, 21 ἑαυτοὺς δὲ ἐν 21
ἀγάπῃ Θεοῦ τηρήσωμεν, προσδεχόμενοι τὸ ἔλεος τοῦ Κυρίου
ἡμῶν Ἰησοῦ Χριστοῦ εἰς ζωὴν ἡμῶν αἰώνιον. 22 καὶ οὓς 22
μὲν ἐκ πυρὸς ἁρπάζετε, 23 διακρινομένους δὲ ἐλεᾶτε ἐν φόβῳ, 23
μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα.

hkl *ins* ἑαυτούς after ἀποδιορίζοντες: as do C, many mss, lat *vg* (am tol cl), against all other gr, lat *vt* (lcf), &c. | (20) *S* places τῇ ἁγ. ὑμῶν πίστει before ἐποικοδομ., with K L D, most mss, arm :—א A B C, 5 13 68 73 163 217, hkl, lat *vg* egp eth, *transp.* | ἁγίᾳ] *S* and hkl, for ἁγιωτάτῃ of all else,—perhaps for lack of superlative in syr. | ὑμῶν] So nearly all :—C, few mss, ἡμῶν. | ἐποικοδομεῖτε] *S* alone (rather ἀνοικοδομεῖτε, —*cp.* Act. xv. 16 (hkl)) :—all else (*incl* hkl) ἐποικοδομοῦντες. | (21) *S* alone *ins* δέ. | τηρήσωμεν] *S* and hkl, with B C* :—nearly all else, τηρήσατε. | *S* alone *ins* ἡμῶν(2). | (22) ἐκ πυρὸς ἁρπάζετε] So *S*, with Clem. Alex. alone of gr, and Jer. of lat [see Suppl. N.] :—the rest read σώζετε ἐκ π. ἁρπάζοντες, and place in next *ver.*—In this *ver.*, after οὓς μέν, א B C′ K L P, many mss, hkl, read ἐλεᾶτε (*or* —εῖτε) :—A C*, many mss, lat *vg* cop arm eth, ἐλέγχετε. | (23) διακρινομένους δέ] So Clem. Alex., Jer., as above :—all else place διακρινομ. (without δέ) in *ver.* 22, joining it with ἐλεᾶτε (*or* ἐλέγχετε). Of these, א A B C, many mss, hkl lat (*vg*), have διακρινομένους (with *S*) :—K L P, many mss, arm, read διακρινόμενοι). But all *exc S*, Clem., and Jer., agree in beginning this *ver.* with οὓς δέ σώζετε (except that B *om* οὓς δέ). (Note that the syr verb properly = μεταμελομένους *or* μετανοοῦντας). | ἐλεᾶτε] (Many texts which have ἐλεᾶτε in last *ver.* (22), read ἐλέγχετε here). Before this word, א A B, many mss, hkl, lat *vg* cop arm eth, *ins* σώζετε ἐκ π. ἁρπάζοντες, adding (except B) οὓς δέ (see last two notes) :—C, and (with slight change) K L P, many mss, hkl, *subst* σώζ. ἐκ. π. ἁρπάζοντες for ἐλεᾶτε, and *om* οὓς δέ and what follows (but C, hkl, retain ἐν φόβῳ). [For *vv.* 22, 23, see further in Suppl. N.] | Among the variations of the authorities, note that *S* is one of those which here recognize two

24 [24] Τῷ δὲ δυναμένῳ φυλάξαι ἡμᾶς ἀπταίστους καὶ ἀσπίλους,
25 καὶ στῆσαι [ὑμᾶς] ἀμώμους, [25] μόνῳ Θεῷ σωτῆρι ἡμῶν διὰ
Ἰησοῦ Χριστοῦ Κυρίου ἡμῶν, [καθαρισθέντας κατὰ τὸ
θέλημα τῆς δόξης αὐτοῦ,] κατενώπιον τῆς δόξης αὐτοῦ
ἐν ἀγαλλιάσει, [αὐτῷ] δόξα καὶ κράτος καὶ τιμὴ καὶ μεγα-
λωσύνη, καὶ νῦν, καὶ εἰς πάντας τοὺς αἰῶνας. Ἀμήν.

classes of persons; not three, as many others do. | (24) ἡμᾶς] S_1, with A:—the other copies of *S*, with ℵ B C L, many mss, hkl lat *vg* cop arm eth, ὑμᾶς: — K P, many mss, αὐτούς. | καὶ ἀσπίλους] C, 6 17 27 29 43 66′ 68 163 195, &c., hkl arm:—all else *om*. | After ἀσπίλους, *S* proceeds, καὶ στῆσαι (later copies *add* ὑμᾶς (not hkl); S_{18}, ἡμᾶς) ἀμώμους, *exc* S_1, which has καὶ ἀμώμους (*om* verb). Thus all copies of *S* end the *ver.* with ἀμώμους:—all gr, hkl and other verss., *ins*;—(*a*) before ἀμώμ., κατενώπιον τῆς δόξης αὐτοῦ,—(*b*) after ἀμώμ., ἐν ἀγαλλίασει,—(with all which words *S* deals as below, in next *ver.*). | (25) κατενώπιον τῆς δόξης αὐτοῦ ἐν ἀγαλλίασει] The copies of *S* which retain these words, *ins* them in this *ver.* (between διὰ Ἰησ. Χρ. τοῦ Κυρίου ἡμῶν and δόξα [καὶ] μεγαλωσύνη . . . . .). This apparent dislocation two copies (S_1 S_{14}) avoid by *om* the words; another (S_2) *om* κατενώπ. τῆς δ. but retains ἐν ἀγαλλ. S_1 S_2 (not S_{14}) *om* also all the preceding part of the *ver.* (μόνῳ Θ. σωτ. ἡμ.); and for the words they *om*, they *subst.* καθαρισθέντας κατὰ τὸ θέλημα τῆς δόξης αὐτοῦ (but unsupported by other authority). In none of the above deviations in *vv.* 24, 25 from the gr, does hkl or any other vers. support S_1. | *S om* σοφῷ after μόνῳ, with ℵ A B C, 6 7 13 17 27 29 40 56 66* 68 73 160 163, hkl lat *vg* cop arm:—against K L P, most mss. | διὰ Ἰ. Χ. τοῦ Κ. ἡμῶν] ℵ A B C L, many mss, hkl lat *vg* cop:—K P, most mss, *om*. | [For the placing of the bracketed words, see Suppl. N.] | τὸ θέλημα] *Or*, τὴν πρόθεσιν (as 2 Tim. i. 9 (*psh*)). | αὐτῷ] So S_1 and a few other copies; similarly ℵ (ᾧ), lat *vg* (am, &c.) "cui":—all else *om*. | *S* with K P, most mss, *om* πρὸ παντὸς τοῦ αἰῶνος:—against ℵ A B C L, some mss, hkl lat *vg*. | πάντας] *S* hkl (txt), with all, *exc* ℵ, cop, a few mss, which *om*, as also hkl (mg); with τῶν αἰώνων added after τοὺς αἰῶνας.

Ἡ περὶ τῆς Μοιχαλίδος

Περικοπή.

The Greek MSS which give the *Pericopæ*, with or without note of doubt, are (as cited by Tischendorf) D E F G H K M S U Γ Λ Π (but in F only viii. 10, 11 are extant). It also appears in more than 300 mss.

The Old Latin versions preserved in the copies known as c (Cod. Colbert), e (Cod. Palat.), ff (Cod. Corbei.), also exhibit it.*

In the Notes appended to the following Greek Text (I.), the readings of the Greek MSS are taken from Tischendorf, *N.T.*, t. I. (eighth ed.); those of the Old Latin from Sabatier, *Latinae Verss.*, t. III. (c); Tischendorf, *Evang. Palat.* (e); Buchanan, *O.L. Bibl. Texts*, no. v. (ff).

The Old Latin d, which is interpaged with the Greek D (Cod. Bezae), also gives a text independent in a few places of the Greek.

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* The Old Lat mss l, r, include the *Pericopæ*; but apparently as borrowed from the Vulgate.

The mss g, h, belong to the Old Lat. class only in St. Matthew.

The ms b has lost the *Pericopæ* by excision of two pp., retaining only viii. 12.

Ἐκ
τοῦ κατὰ ΙΩΑΝΝΗΝ Εὐαγγελίου.

I.

(p. 43, *supr.*)

VII. 53 [53] Ἐπορεύθη οὖν ἕκαστος [αὐτῶν] εἰς τὸν οἶκον αὐτοῦ.

VIII. 1, 2 [1] Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν ἐλαιῶν. [2] ὄρθρου δὲ πάλιν ἦλθεν εἰς τὸ ἱερόν· καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς 3 αὐτόν, καὶ καθίσας ἐδίδασκεν αὐτούς. [3] προσήνεγκαν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι γυναῖκα ἐν μοιχείᾳ κατα- 4 ληφθεῖσαν, καὶ στήσαντες αὐτὴν ἐν μέσῳ, [4] λέγουσιν αὐτῷ· Διδάσκαλε, αὕτη ἡ γυνὴ κατελήφθη ἐπαυτοφώρῳ

VII. (53) This verse lat *vt* (ff$_2$) *om*; as do two syr. | *S* alone writes οὖν after ἐπορεύθ., instead of καὶ before it. | D M S Γ and some mss, lat, write verb in plur. | No gr expresses αὐτῶν,—probably a syr pleonasm.

VIII. (1) Ἰησοῦς δέ] U Γ Λ, some mss, write καὶ [ὁ] Ἰησοῦς. | (2) ἦλθεν] So U Γ, many mss, lat *vt* (c d ff) *vg* ("venit"):—most gr, παρεγένετο (D, παραγίνεται).—In the syr and these lat the verb used is the same as renders ἤρχετο just after. | πρὸς αὐτόν] So D M S U Γ Λ, most mss, lat:—E G H K Π, some mss, *om.* | (3) προσήνεγκαν] Nearly all gr read ἄγουσιν, and so lat *vt* (ff) *vg*:—but lat *vt* (c e) as syr. | After Φαρισ., *S* with D M S U Γ Λ, most mss, lat *vt* (e) *vg*, *om* πρὸς αὐτόν (but for "ad eum," e gives "autem"):—which E G H K Π, many mss, lat *vt* (c ff) *ins.* | καταληφθεῖσαν] *Or*, κατειλημμένην;—gr vary as to tense; D writes εἰλημμένην (*om* κατ). | (4) κατελήφθη] *Or*, [κατ]-ειληπται,—gr vary much. | (Here, D writes with κατ-, M S Λ with-

VIII.

μοιχευομένη. [5] ἐν δὲ τῷ νόμῳ ἡμῶν Μωσῆς ἐνετείλατο τὰς 5
τοιαύτας λιθάζειν· σὺ οὖν τί λέγεις; [6] τοῦτο δὲ ἔλεγον 6
πειράζοντες αὐτόν, ἵνα ἔχωσιν κατηγορεῖν αὐτοῦ. ὁ δὲ
Ἰησοῦς κάτω κύψας ἔγραφεν εἰς τὴν γῆν. [7] ὡς δὲ ἐπέμειναν 7
ἐρωτῶντες αὐτόν, ἀνέκυψεν καὶ εἶπεν αὐτοῖς· Ὁ ἀναμάρτη-
τος [ἐξ] ὑμῶν, πρῶτος βαλέτω ἐπ' αὐτὴν [τὸν] λίθον. [8] καὶ 8
πάλιν κύψας ἔγραφεν εἰς τὴν γῆν. [9] Οἱ δὲ ἀκούσαντες 9
ἐξήρχοντο εἷς καθ' εἷς, ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων,

out). | μοιχευομένη] *Lit.*, μοιχείας. | (5) ἡμῶν (before Μωσῆς)] So S Γ, many mss:—D H, few mss, *om*:—the rest, lat, (placed variously) ἡμῖν. | ἐνετείλατο] *Or* ἐκέλευσεν, as D. | λιθάζειν] (*Lit.*, ἵνα λιθάζωμει) So D M S U Λ, most mss, lat *vt* (e) *vg*:—the other MSS, some mss, lat *vt* (c ff), λιθάζεσθαι *or* λιθοβολεῖσθαι. | D has δὲ νῦν for οὖν, lat *vt* (c ff) "autem" only. | M S U Λ, many mss, lat *vt* (c ff) *add* περὶ αὐτῆς after λέγεις. | (6) D M, one ms, *om* τοῦτο . . . . . κατηγορεῖν αὐτοῦ, [but see Suppl. N.] | εἶπον] So M S Γ, some mss, lat:—the rest, ἔλεγον. | κάτω κύψας] Some gr have κατακύψας; some, κάτω νεύσας. | Between ἔγραφεν and κατέγρ., gr vary (here and in *ver.* 8). | Λ with three mss supports syr in *om* τῷ δακτύλῳ:—all else *ins* before ἔγραφεν. | (7) ἐπέμειναν] All gr, ἐπέμενον. | D, few mss, *om* αὐτόν. | ἀνέκυψεν καί] So D M S, some mss, lat:—the rest, ἀνακύψας. | αὐτοῖς] So D S U Γ Λ, most mss, lat *vt* (most) *vg*:—all else, πρὸς αὐτούς (*exc* M, *om*). | ὑμῶν] Rather ἐξ ὑμῶν (but no gr *ins* ἐξ). | πρῶτος] So most gr, and lat:—E G H, few mss, πρῶτον. | Some mss, αὐτῇ. | As to *ins* τόν, gr vary; also | as to order of placing (i) βαλ., (ii) ἐπ' αὐτ., (iii) [τὸν] λίθον. M supports syr exactly; D in placing iii last (but with ii before i); most gr, and lat, place i last. | (8) κύψας] *Or* κατακύψας, as D, few mss:—the other gr, κάτω κύψας (lat indecisive). | D, few mss, lat *vt* (ff), *ins* τῷ δακτύλῳ before εἰς τὴν γ. | (9) For the earlier part of this *ver.* (οἱ δὲ . . . εἷς), D *subst* ἕκαστος δὲ τῶν Ἰουδαίων ἐξήρχετο. | οἱ δὲ ἀκούσαντες] So most gr (with small variations), Λ and a few mss *om*. | Many gr *add* καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι; but D M U Γ Λ, many mss, lat, *om* as syr. | ἐξήρχοντο] Some gr;

καὶ κατελείφθη μόνη ἡ γυνὴ, οὖσα ἐν μέσῳ. [10] ἀνακύψας δὲ
ὁ Ἰησοῦς εἶπεν τῇ γυναικί· Ποῦ εἰσίν; οὐδείς σε κατέ-
κρινεν; [11] ἡ δὲ εἶπεν· Οὐδείς, Κύριε. εἶπεν δὲ ὁ Ἰησοῦς.
Οὐδὲ ἐγώ σε κατακρίνω· πορεύου, καὶ ἀπὸ τοῦ νῦν μηκέτι
ἁμάρτανε. [12] Ὅτε οὖν συνήχθησαν, ἐλάλησεν . . . . κ.τ.λ.

ἐξῆλθον (*or* —θεν). | After πρεσβ., S U Γ, some mss, *add* ἕως τῶν ἐσχάτων (D, ὥστε πάντας ἐξελθεῖν, and similarly lat *vt* (c ff)); all else *om* as syr. | For μόνη (syr alone), most gr lat *vt* (e ff) *vg* (cl) μόνος ὁ Ἰησοῦς (*or* [ὁ] Ἰησ. μόν.) καί:—D, few mss, lat *vt* (c) *vg* (am, &c.), *om* ὁ Ἰησ.:—some gr, *om* μόνος. | οὖσα] (*Lit.* ὡς ἦν) So all MSS, nearly all mss, lat *vt* (ff):—many mss, lat *vt* (c "erat stans";—e *om*) *vg*, ἑστῶσα. | (10) After ὁ Ἰησ. many gr *ins* καὶ μηδένα θεασάμενος πλὴν τῆς γυν.: others, εἶδεν αὐτὴν καί:—D M S Γ, many mss, lat, *om* with syr. | τῇ γυναικί] So D, lat *vt* (c):—the rest, αὐτῇ (*or* πρὸς αὐτήν); *or om*. | Before ποῦ, many gr, lat *vt* (e ff) *vg*, *ins* γύναι (*or* ἡ γυνή):—D E F G H K, many mss, lat *vt* (c), *om*, as syr (but observe that syr with D and c *subst* for γύναι, the τῇ γυναικί of last note). | A few mss *om* ποῦ εἰσίν. | Most gr, lat *vg* (cl), *ins* [ἐκεῖνοι] οἱ κατήγοροί σου (ff, "qui te perduxerunt"):—D M Γ Λ, many mss, lat *vt* (c e) *vg* (am), *om* as syr. | (11) ἡ δέ] *Or* κἀκείνη, as D. | D *add* αὐτῷ after εἶπεν(1), and | writes ὁ δὲ εἶπεν for εἶπεν δὲ ὁ Ἰησ. | D E F G H K M S, many mss, lat *vg* (not *vt*), *om* αὐτῇ as syr. | πορεύου] D has ὕπαγε (but syr uses same verb as *supr.*, vii. 53, viii. 1). | ἀπὸ τοῦ νῦν μηκέτι] So D M S U Γ, most mss, lat *vt* (c ff, "ex hoc jam") *vg* "amplius jam":—the rest μηκέτι only. | (12) ὅτε οὖν συνήχθησαν] So lat *vt* (b e):—but all gr, πάλιν [οὖν], without συνήχθ.; and so lat *vt* (c ff) *vg*.

Γ'.

[Similar text, from unknown source (see p. 45, *supr.*).]

VII. 53 VIII 1, 2

53 Καὶ ἐπορεύθη ἕκαστος [αὐτῶν] εἰς τὸν τόπον αὐτοῦ.

1 Καὶ ἐπορεύθη Ἰησοῦς εἰς τὸ ὄρος τῶν ἐλαιῶν. 2 καὶ ὄρθρου προήγαγεν πάλιν εἰς τὸ ἱερόν· καὶ ἦλθεν πρὸς αὐτὸν πᾶς ὁ λαός, καὶ καθίσας ἐδίδασκεν αὐτούς. 3 καὶ προσήγαγον αὐτῷ οἱ γραμματεῖς καὶ οἱ φαρισαῖοι γυναῖκα εὑρεθεῖσαν ἐν πορνείᾳ, καὶ ἔστησαν αὐτὴν ἐν μέσῳ, 4 καὶ εἶπον αὐτῷ· Διδάσκαλε, ταύτην τὴν γυναῖκα εὕρομεν ἐν πορνείᾳ· 5 ἐν δὲ τῷ νόμῳ Μωσέως ἐντέταλται λιθάζεσθαι· τί λέγεις σύ; 6 τοῦτο δὲ εἶπον ἵνα εὕρωσιν κατ' αὐτοῦ αἰτίαν. ὁ δὲ Ἰησοῦς ἔκυψεν καὶ ἔγραψεν τῷ δακτύλῳ [αὐτοῦ] εἰς τὴν γῆν. 7 καὶ ὡς προσεδόκησαν ἐπερώτημα αὐτοῦ, ἐπῆρεν τὴν κεφαλὴν καὶ εἶπεν αὐτοῖς· Τίς ἐξ ὑμῶν ἀναμάρτητος; λιθαζέτω αὐτήν· πρῶτον. 8 Καὶ ἔκυψεν καὶ ἔγραψεν εἰς τὴν γῆν. 9 ἀκούσαντες δὲ τοῦτο [ἀπ' αὐτοῦ] καὶ συνιέντες τὴν ἔλεγξιν αὐτοῦ, ἤρξαντο εἷς καθ' εἷς ἐξερχόμενοι, ἕως οὗ ἐξῆλθον οἱ πρεσβύτεροι καὶ πάντες. καὶ ἐγένετο Ἰησοῦς μόνος, καὶ ἡ γυνὴ οὖσα ἐν μέσῳ. 10 καὶ ἐπῆρεν ὁ Ἰησοῦς τὴν κεφαλὴν καὶ εἶπεν αὐτῇ· Γύναι, ποῦ εἰσὶν ἐκεῖνοι οἱ κρίναντές σε; 11 ἡ δὲ εἶπεν· Κύριε, οὐδένα ὁρῶ. λέγει αὐτῇ ὁ Ἰησοῦς· Οὐδὲ ἐγώ σε κρίνω· πορεύου, καὶ ἀπὸ τοῦ νῦν μὴ ἐπίστρεφε εἰς ἁμαρτίαν.

VIII. (3, 4) *πορνείᾳ* (for *μοιχείᾳ*) is common to this text with text II (see next p.). | See notes, p. 88, on *vv.* 6, 8 (*τῷ δακτύλῳ*). | (7) *προσεδόκησαν*] The syr verb so rendered here is usually = *προσδοκᾶν* in hkl. | *ἐπερώτημα*] Cp. 1 Pet. iii. 21, and see hkl. for the syr equivalent.

II.

(p. 47, *supr.*)

(II.
, 3 [2] Ἐγένετο ἐν μιᾷ τῶν ἡμερῶν διδάσκοντος Ἰησοῦ, [3] προσ-
ήνεγκαν αὐτῷ γυναῖκά τινα εὑρεθεῖσαν ἐν γαστρὶ ἔχουσαν ἐκ
4 πορνείας, [4] καὶ ἐγνώρισαν αὐτῷ περὶ αὐτῆς. καὶ εἶπεν αὐτοις
ὁ Ἰησοῦς, εἰδὼς ὡς Θεὸς τὰ πάθη αὐτῶν τὰ ἐν αἰσχύνῃ καὶ
5 τὰ ἔργα αὐτῶν, [5] Ἐν τῷ νόμῳ τί ἐνετείλατο; Οἱ δὲ εἶπον
αὐτῷ ὅτι Ἐπὶ στόματος δύο καὶ τριῶν μαρτύρων λιθασθή-
7 σεται. [7] ὁ δὲ ἀπεκρίθη καὶ εἶπεν αὐτοῖς ὅτι Κατὰ νόμον
ὅστις καθαρὸς καὶ ἐλεύθερος ἀπὸ τούτων τῶν παθῶν τῆς
ἁμαρτίας, καὶ μετὰ πεποιθήσεως καὶ ἐξουσίας, ὡς ἄμεμπ-
τος ὢν ἐν ταύτῃ τῇ ἁμαρτίᾳ μαρτυρῶν μαρτυρησάτω κατ'
αὐτῆς, καὶ πρῶτον βαλέτω ἐπ' αὐτὴν [τὸν] λίθον, καὶ ὁ
9 καθεξῆς, καὶ λιθασθήτω. [9] Ἐκεῖνοι δέ, ὅτι κατεγνωσμένοι
ἦσαν καὶ μεμπτοὶ ἐν ἐκείνῳ τῷ πάθει τῆς παραβάσεως,
εἷς καθ' εἷς ἀνεχώρησαν παρ' αὐτοῦ, καὶ κατέλιπον τὴν
] (6)8 γυναῖκα. καὶ ὅτε ἀπῆλθον, (6)8 ἦν ἀτενίζων ὁ Ἰησοῦς εἰς τὴν

[For the order of the verses, see first note on syr text, p. 48.]

(3) *πορνείας*] *Cp.* note on *ver.* 3 (text I'.), p. 90. | (5) *ἐνετείλατο*] *Scil.*, Μωσῆς (as in text I., p. 88). | (7) *μετὰ πεποιθήσεως καὶ ἐξουσίας*] *Lit.* *πεποιθότως καὶ ἐξουσιαστικῶς.* | *μαρτυρῶν μαρτυρησάτω*] The copies of syr text differ in interpunction; see note on it, p. 48 [and Suppl. N.].

γῆν· καὶ γράψας ἐν τῷ κονιορτῷ αὐτῆς, [10] εἶπεν τῇ γυναικί. 10
Ἐκεῖνοι οἱ ἤγαγόν σε ὧδε καὶ ἤθελον μαρτυρῆσαι κατὰ σοῦ,
κατανοήσαντες ἃ εἶπον αὐτοῖς, ἃ ἤκουσας, κατέλιπόν σε καὶ
ἀνεχώρησαν. [11] πορεύου καὶ σὺ ἐντεῦθεν, καὶ μηκέτι ποίει 11
ταύτην τὴν ἁμαρτίαν.

POSTSCRIPT.

In addition to the nineteen Manuscripts cited in the Critical Apparatus subjoined to the texts of the *Four Epistles* (see pp. 1, 2, *supr.*), another has been made known to the Editor since the foregoing sheets were printed. A full collation of its text is given in Appendix I; and a description of it will be found in the section "*Manuscripts, &c.*," of the *Introduction*.

In Appendix II is added a collation (with White's text) of three inedited Manuscripts of the Harklensian Version of these Epistles.

These Appendices are subjoined to the Supplemental Notes.

SUPPLEMENTAL NOTES

ON THE ABOVE SYRIAC AND GREEK TEXTS.

In the following Notes the Syriac version of the Four Minor Catholic Epistles, as above printed, is assumed to be the original (or "unrevised") Philoxenian of A.D. 508; of which assumption the grounds are fully stated in the *Introduction* (*supr.*). In them, accordingly, it is referred to as "Philox." (or "Phx."), or (in its relation to the underlying Greek) as S; while the codices of the Syriac text are distinguished by their proper numerals (see pp. 1, 2, *supr.*), or, as in the footnotes to the Greek, by the notation S_1, S_2, &c.

The codices classed as the "earlier" group are 1, 2, 9, 12, 14; those of the "later" group are 5, 7, 8, 10, 15, 17. The remaining nine are of intermediate but unequal age and value.

SUPPLEMENTAL NOTES.

2 PETER.

I. 1. The omission from this verse of ܘܫܠܝܚܐ (= καὶ ἀπόστολος) rests on the sole authority of the Bodleian manuscript (8) whence Pococke derived the text of his *Editio Princeps* (Π) of these Epistles. No Greek or other authority confirms it. This is the first of the instances in which subsequent editors have been misled by this very inaccurate and recent text. The Polyglots duly insert the word.

Ib. The Harklensian coincides with Philoxenian in the rendering ܕܡܫܘܝܐ ܠܐ ܐܝܬ for *ἰσότιμον*. This agreement is the more notable as it involves the anomalous use of the construct followed by a preposition-prefix. There is but one other instance in these Epp. (Phx.; but for Hkl., see Jud. 16) of this rare usage (*infr.*, *ver.* 17, where see Note). In the New Testament, *ἰσότιμος* is *ἅπαξ λεγόμενον*: the only similar compound is the (also *ἅπ. λ.*) *ἰσόψυχον* (Phil. ii. 20), which Peshitta paraphrases, and Harkl. represents by ܕܠܐ ܕܡܬܚܫܒ (using absol. not constr.).—Note that in both these instances (*vv.* 1, 17) a Greek *compound* is represented:—similarly, both versions of the Apocalypse* exhibit a like instance in rendering the (*ἅπ. λ.*) compound *ποταμοφόρητον* (Rev. xii. 15).

3. Note that ܕ is here pron.; (ܒܗ ..... ? ܐܝܟ ܕ = *ὡς αὐτοῦ δεδωρημένου*). So Polygl., "quippe qui ... dedit." Philox. treats *δεδωρ.* as act., here and *ver.* 4.

4. In this verse, 8 has two misreadings which have passed from it through Π into most editions (*e.g.*, Gutbir's and Bagster's), though neither has any Greek or other except Syriac (direct or indirect) authority. Both had been noted by Pococke (*Noate*, pp. 41, 42), and for each he had suggested a conjectural emendation,—since abundantly verified by other codices, including (with slight exception in each case)

* See footnote to p. 99, *infr.*

most of our earlier group, and also the new witness 20; as well as 18 and 19, which, though transcripts recently made, apparently present an early text.

(*a*) The first of these errors—ܥܕܬܐ (= ἐπιγνώσεις) for ܦܘܩܕܢܐ (= ἐπαγγέλματα)—was rectified in P (the Paris Polyglot of 1645), presumably on the authority of a codex in the hands of the editor, Gabriel Sionita,—and in A (that of London, Walton's of 1657, which closely reproduces the Paris text). Yet it holds its ground in the European editions, even L (Lee's, 1816—the Buchanan codex (9) which he used being here hardly legible). In N (the American edition, New York, 1886) it is corrected after the Williams codex (11). The resemblance between the two words in Greek is but slight and remote; in Syriac it is very close. Thus the corruption is to be ascribed to the Syriac. But it must have been an early one, for the Arabic version from the Syriac (of Cent. ix or x) has adopted it. The emendation ܦܘܩܕܢܐ is attested by all our earlier group (except 9, which is doubtful), and also by 18, 19, 20, as well as by 11, and the text which P represents,—against the later group, and the text from which Etzel derived his Latin version.

Here Hkl. supports our emended text, but in such wise as to exclude the supposition that the ܦܘܩܕܢܐ of the authorities for that text may have been a correction borrowed from it; for in rendering ἐπαγγέλματα it employs a different though equivalent word, ܡܡܠܠܬܐ. Note that this latter rendering is used in our version, iii. 13 *infr.*; and also iii. 4, 9 (= ἐπαγγελία). In these three places Hkl. prefers ܦܘܩܕܢܐ; so that in their use of these two words the two versions agree in no instance, nor is either consistent in itself. They agree however in rendering ἐπαγγελλόμενοι by ܡܡܠܠܝܢ (ii. 19, *infr.*).

(*b*) The second error—ܘܐܝܩܪ (= καὶ τιμάς) for ܘܝܩܪ (= καὶ τίμια)—stands in all editions before the present. In this instance the correction though less strongly is sufficiently attested,—by 9, 12, 14, being the majority of our earlier group (though not by 1 or 2), with 19 and 20, and (apparently) 18; also by Etzel's text, though not by that of the Arabic translator nor that of the Paris editor.—Here the evidence of 1, our primary authority, needs to be fully stated; for a mere copyist's error in it, erroneously corrected, seems to have introduced the misreading. The scribe apparently first wrote ܘܐܝܩܪ (*or* ܘܝܩܪ), which would = ὁλοκαύτωμα (*or* —ώματα),—for which compare Mark xii. 33 (Pesh.): a later

but early hand has attempted to emend this by inserting ܐ before ܕ (and perhaps marking with *ribbui*),—so that the word now stands as ܐܡܬܝܩܪ. Hence the spurious reading ܐܡܬܝܩܪ of 2 (which codex is undoubtedly in this Epistle closely akin to 1) and of the later texts in general (except as above, 18(?), 19, 20, and Etzel's), including even that which is represented by the Arabic. This reading would obviously be the more readily adopted because of the occurrence of ܐܝܩܪ (= τιμή) in *vv.* 1 (*supr.*) and 17 (*infr.*).—Here again the remark suggests itself that, though the Harkl. supports τίμια in common with 9, 12, 14, 19, these codices cannot have derived their text here by correction after that version; for its rendering is not ܝܩܪ as theirs, but the cognate and equivalent ܟܝܩܪ. It is to be noted that this latter adjective is throughout the N.T. substituted by Harkl. for ܝܩܪ, which Pesh. like Philox. prefers. Similarly in the Apocalypse, the earlier (presumably Philox.) version (S) renders τίμιος by ܝܩܪ, and the later (Σ, presumably Harkl.) in every case substitutes ܟܝܩܪ.* Seeing that Σ is evidently a revision of S, their usage as regards these two words serves to confirm the reading ܝܩܪ here.

Ib. All copies of Philox. read ܠܟܘܢ (= ὑμῖν, against nearly all Greek authorities—see note on Gr. text *in loc.*, p. 58). Harkl. in its text has ܠܢ (= ἡμῖν, as all Gr. copies except A and 68), but adds the alternative ܠܟܘܢ in its margin;† probably referring to the Philox. reading (ὑμῖν is rarely found in Gr. copies). See, for a like instance, Note on *ver.* 8 (*infr.*).

5. Of our codices, 14 (Paris, 29) alone omits ܟܠ (= πᾶσαν), but with some Gr. support. Harkl. inserts it, but (α only) with ※ prefixed (γ diverges). This symbol may imply that the translator was aware of Gr. evidence for and against the word; but (in view of such instances as those in *vv.* 4, 8, &c.) it is rather to be taken as signifying that πᾶσαν was absent from his Gr. exemplar, but ܟܠ was retained by him because he found it in Philox.

* By the earlier (S) version is meant that edited by me (Dublin, 1897). The later (Σ) is that first edited by De Dieu (Leiden, 1627), and included in the Polyglots and all subsequent Syr. New Testaments. For the grounds on which the former is to be accepted as Philoxenian, and the latter as Harklensian, see Appendix III. *infr.*

† Of the three codices of Harkl. distinguished as β, γ, δ, collated in Appendix II. (*infr.*) with cod. α and White's text, β and γ give no marginal notes or textual marks; δ (like α) gives several, in this place and elsewhere.

6. The word ܡܬܟܢܝܘܬܐ is not found in Pesh.; but in Harkl. it = ἐγκράτεια, as here, in the only other places (Act. xxiv. 25; Gal. v. 23) where that word occurs in N.T.

7. So too ܪܘܚܡܐ ܕܐܚܘܬܐ (= φιλαδελφία, i.e. "love *of the brotherhood*," not "*brotherly* love" merely) is the usual (and correct) rendering of the word in Harkl., but never in Pesh.

In this case, therefore, and in that from *ver.* 6, we have words not drawn from the Pesh. vocabulary. But we have no reason to doubt that if the rest of the Philox. N.T. were forthcoming, we should find that Philox., as well as Harkl., employed these words in rendering ἐγκράτεια and φιλαδελφία elsewhere.

8. Here again, as in *ver.* 4 (*supr.*), all our codices support ܠܟܘܢ after ܡܬܬܟܢܝܢ, while Harkl. inserts it, marked (*a* only), as ܠܟܘܢ in *ver.* 5, with ⁜. In this instance the word inserted has no Gr. attestation: the inference therefore is here certain that Harkl. in retaining ܠܟܘܢ is following Philox., while by prefixing ⁜ he notes its absence from the Gr. text or texts used by him in revising that version.

9. Both versions here alike fail in representing μυωπάζων, and agree in giving for it ܕܠܐ ܚܙܐ (= ὁ οὐχ ὁρῶν)—a rendering so inadequate as to be almost a mistranslation.

10. All our codices read as if ὑμῶν occurred not only after κλῆσιν, but also after ἐκλογήν. In all the Gr. it is read once only, before both nouns. Harkl. also writes it once only, but after the former noun, representing it, as he usually does, by the separate pronoun ܕܝܠܟܘܢ (not, as Philox., by the suffix ܠܟܘܢ), to which is prefixed ⁜ (*a δ*). This mark cannot well refer to his Gr. text (*cp.* note on *ver.* 8), for no Gr. fails to insert ὑμῶν once. It appears therefore to be misplaced, and perhaps belongs to a second ܕܝܠܟܘܢ now missing, which may have stood (*a*) after ܒܚܝܪܬܐ (= ἐκλογήν), as in Philox. the suffix ܠܟܘܢ; or (*b*) after the preceding ܥܒܕܐ (= ἔργων), as in Philox. we have ܥܒܕܐ ܕܝܠܟܘܢ (= ἔργων ὑμῶν),—where the Gr. copies vary (see note, in which (*b*) is assumed, on Gr. text *in loc.*, p. 59) as to the insertion of ὑμῶν in διὰ τῶν καλῶν [ὑμῶν] ἔργων. Again (*c*) it may be that the ⁜ ought to be so placed as to mark the doubt about this insertion (διὰ τῶν . . . ἔργων), as Wetstein* supposed. If so, it ought to stand before ܕܝܠ, thus—ܕ⁜ܝܠ.

* *N.T. Graecum*, note *in loc.*

12. The rendering لا ضعيل (= οὐκ ἀμελῶ) is to be classed with those noted in *vv.* 6, 7. The verb ضعل, though it belongs to the Pesh. vocabulary, is found there only in *peal*; but it occurs in *aphel* (as here) in Harkl., 2 Cor. iv. 1 (but = ἐκκακῶ, not ἀμελῶ).

Ib. For مسمعيم (= ἐστηριγμένους) compare ii. 14, iii. 16, where the same participle (preceded by لا) represents ἀστήρικτος,—also iii. 17, in which place (see second Note on it *infr.*) مسمعة occurs = στηριγμός. Each of these verbals is ἅπ. λεγ. in Greek N.T. In Pesh. and Harkl. مسمعيم occurs rather as = ἀνα- (or κατα-)κείμενος, as Mt. ix. 10 and Mk. xiv. 3, and *passim*; and the verb στηρίζω is usually rendered by عمر.

13. In rendering ἡγοῦμαι, Phx. varies. Here, ἡγοῦμαι = ؟حسبوا; *ib.* ii. 13, ἡγούμενοι = معدين حسبوا; iii. 9, ἡγοῦνται = ضمحسبين; iii. 15, ἡγεῖσθε = ؟معدين.—Harkl. agrees only in iii. 15, avoids the impersonal form, and uses معد in all these places and elsewhere in N.T.—as does also Pesh. For ضمحسبين see second Note *infr.* on ii. 9.

15. Our authorities here are decisive for لا أوجد (= σπουδάζω), which is the reading of all our earlier group (with slight grammatical variation), and of 18 and 19, and the Arab.; against the rest, including 11, 13, 20, and Etzel, which have معجد (= σπουδάσατε). All editions accept this latter, except Lee's, which corrects after 9. Only two or three Gr. cursives support it. But it is the reading of Harkl.; though its value is as small as its attestation, for it is to all appearance a mere careless repetition of σπουδάσατε from *ver.* 10 (*supr.*). The Gr., however, except א (σπουδάζω), read σπουδάσω, which Philox. may perhaps represent.

In view of the suggestion which has been thrown out against the manuscripts of our earlier group, that they have been corrected after the Harkl., we note that, in this instance, it is against the later, not the earlier, copies that such a suspicion lies. The aberrant reading معجد seems to have originated with Harkl., and to have been adopted from it by Philox. copies of later date; while the earlier group, and (in this instance) the copy which Arab. represents, adhered to the true text. It is to be added that, of the codices which here agree with Harkl., at least four (5, 11, 13, 20) show plain traces elsewhere of revision into conformity with Harkl. readings.*

* For 5, see *infr.*, first Note on 2 Pet. ii. 4; for 11 and 20, third Note on 2 Pet. ii. 6; for 13 and 20, first Note on Jud. 7.

17. The rendering (both versions) of the compound μεγαλοπρεποῦς here by ܫܘܦܝܪ ܠܫܒ is similar in form to that of ἰσότιμον in *ver.* 1 (see Note *supr.* there). The Gr. word does not again occur in N.T. It appears in Deut. xxxiii. 26 (LXX), where Syr.-Hxp.* has a like periphrasis, ܫܘܦܝܪ ܫܒ, only with the absol. ܫܒ, instead of the constr. as here. Again, in Clem. R., where μεγαλοπρεπής is not infrequent, the Syr. gives the inverse rendering ܫܘܠܒ ܠܝ (no prefix to ܫܘܠܒ). The verb ܠܒ is not used in Pesh., and is rare in Harkl.; but frequent in Syr.-Hxp., which also has ܫܘܠܒ ܫܝ for μεγαλοπρέπεια (*e.g.* Ps. viii. 2), corresponding to the rendering of μεγαλοπρεπής in the Syr. Clement.

18. The ܕܢ in this verse, representing a repetition of αὐτῷ after ἐνεχθεῖσαν, which all our MSS attest, and in which all copies of Harkl. concur (α δ marking it with ⁎), is to be coupled with the ܐܦ ⁎ of *ver.* 8 *supr.* as an indubitable instance of reference made by the latter version to the former; for no Gr. or other authority than Philox. has αὐτῷ here.

19. In neither version does ܫܦܣ occur except in this place, nor anywhere in either Pesh. or Harkl. N.T.; and αὐχμηρός is ἅπ. λ. in N.T., and is not in LXX. But ܫܦܣ is to be found in Pesh. and Syr.-Hxp. O.T.,—in the latter once = αὐχμωδής (Mic. iv. 8). For ܫܦܣ see 2 Pet. ii. 4, 17, and second Note *infr.* on 4; and the parallels in Jude (6, 13).

20. Here the two versions, though otherwise differing in their treatment of πᾶσα προφητεία γραφῆς ἰδίας ἐπιλύσεως οὐ γίνεται, agree so far as this, that they render as if ἐπιλύσεως were nominative. If this is not merely an example of loose rendering, it must either be a grammatical error, or represent an otherwise unattested variant ἐπίλυσις. In any case it is a signal instance of coincidence between Philox. and Harkl. But in Philox. the result of it is, that ἰδίας is left to agree with γραφῆς (see Gr. text), —"No prophecy is the interpretation of its own Scripture" (*lit.* "of the Scripture of itself"). Not so in Harkl., which gives ܗܘܝ ܠ ܕܟ ܒ ܫܦܝܪ ܫܦܝ ܗܠ ܟ (= πᾶσα γραφὴ προφητείας ἐπίλυσις ἰδία οὐ γίνεται), "No Scripture of prophecy is the interpretation

* See Masius in *Critici Sacri*, t. I, pt. ii, *in loc.*—Deuteronomy is one of the lost books of this version, but is cited by Masius from a MS not now forthcoming. See the art. *Polycarpus Chorep.*, Dict. Chr. Biogr., vol. iii.

of itself" [of the Scripture, the necessary changes in the Syr. being made to suit the changed subject of the sentence, ܗܘ (*masc.*) instead of ܗܝ (*fem.*)]. *Cp.* the reading ("omnis prophetiae scriptura") of the Old Lat. h (for which see fourth Note *infr.* on ii. 4).

II. 1. Here ܒܥܠܡܐ (= ἐν τῷ λαῷ, as all Gr. and Harkl.) is read by all copies of Philox. of the earlier group, and by four others (3, 5, 11, 18),—against the quite unsuitable and uncorroborated ܒܥܠܡܐ (= ἐν τῷ κόσμῳ [*or* αἰῶνι]) of the rest of the later copies (including 13, 19, 20), and of the copy represented by the Arab., and by Etzel's and the Paris editor's. This variant, though of early origin, is obviously a mere corruption unworthy of serious consideration. The confusion between the similar words, ܥܡܐ, ܥܠܡܐ, is notoriously frequent in Syr. manuscripts, ancient as well as recent.

4. The ܩܥܠܐ of Philox. follows those Gr. which read σειραῖς,—as against σιροῖς. Harkl. represents the same reading, but employs the Syr. word ܣܝܪܐ, nearly identical with the Gr., writing it (*a* only) ܣܝܪܐ, as if transliterated from the Gr.* This transliteration, slightly varied, our codex 5 repeats on its margin.

Ib. For ܒܚܫܘܟܐ (= ζόφου, and so in the pll., Jud. 6) Harkl. in both places prefers ܒܐܦܠܐ. But both have ܒܐܦܠܐ ܒܚܫܘܟܐ (*ver.* 17 *infr.*, and Jud. 13) for ὁ ζόφος τοῦ σκότους. Thus in this instance Philox. is more consistent in rendering than Harkl., which varies without reason.

Ib. ܥܠܡܣܛܪܘܣ . . . . .] *Lit.*, κατέβαλεν εἰς τὰ κατώτερα. This very suitable periphrasis for ταρταρώσας does not satisfy Harkl., which, again transliterating, substitutes ܬܐܛܪܛܪܘܣ (with ταρταρωσ[ας]† in Greek letters on marg.), but retains the rare verb ܫܕܐ (nowhere in Pesh. N.T., nor elsewhere in Harkl.), and moreover adds ܥܠܡܣܛܪܘܣ in marg.; thus doubly betraying its dependence on Philox.

Barsalibi (*ap.* Pococke as above, footnote on σειραῖς) seems to have read ܬܐܛܪܛܪܘܣ (a participial form) for ~~ܣܝܪܐ~~.

It seems better to write ܫܕܐ (*pa.*) with Poc., &c., than ܫܕܐ (*pe.*) with the Polyglots, &c. See *Thes. Syr.*, *s.v.*

* Poc. (note *in loc.*) cites this reading of Harkl. (from the inedited *Comm.* of Barsalibi).

† White (after *a*) prints ταρταρως, but δ writes ταρταρωσας.

Ib. ܠܡܬܢܛܪ̈ܘ ܠܒܪ̈ܝܢ ܕܐܬܝܢ ܠܕܝܢܐ ܐܝܟ ܕܐܬܝܢ ܠܡܥܩܒ ܠܕܝܢܐ] This would represent καὶ παρέδωκεν [αὐτοὺς] τηρεῖσθαι εἰς κρίσιν κολάσεως,—an unattested reading. Probably Philox. here paraphrases the well-supported reading (see note on Gr. text) παρεδ. εἰς κρ. κολαζομένους τηρεῖν [*or* τηρεῖσθαι].

Note that here the Old Lat. text h (see p. 54 *supr.*, and note †) independently confirms the Vulg. ("cruciandos reservari") in support of κολαζομένους τηρεῖσθαι, by rendering "puniendos servari."*

With this peculiar rendering Harkl. deals in a remarkable way;—retaining it *verbatim*, only (α δ) marking ܠܡܬܢܛܪ̈ܘ with ⁜. He thus at once shows his relation with Philox., and his recourse to a different text. For with ܠܡܬܢܛܪ̈ܘ his version repeats Philox.; omitting it, he represents the better-attested Greek text, παρέδωκεν εἰς κρίσιν τηρουμένους.

For ܠܡܬܢܛܪ̈ܘ = κόλασις, *cp.* Mt. xxv. 46 (ܠܥܠܡ̈ܐ, Pesh. and Harkl.), also 1 Joh. iv. 18 (Harkl., not Pesh.); likewise ܥܢܛ = κολάζειν, *ver.* 9, *infr.* It more properly = βάσανος (*or* βασανισμός).

5. ܠܢܘܚ̈ܐ] See first Note *infr.* on Jud. 14.

6. Harkl. renders τεφρώσας by ܫܪܝ ܒ̈, better than ܐܝܩ ܒ̈ of Philox. See first Note *infr.* on Jud. 7, where Hkl. interpolates ܠܫܪܝ̈.

Ib. Both versions render καταστροφῇ by ܠܡܗܦܟ̈ܢܘܬ; as Harkl. also, 2 Tim. ii. 14 (where alone καταστρ. recurs in N.T.); not found in Pesh.

Ib. ܠܡܗܘ̈ܐ ܕܥܬ̈ܝܕ̈ܝܢ ܠܡܬܚܫܒ̈ܘ ܠܟ̈ܘܠ̈ܗܘܢ ܕܐܢ̈ܫ̈ܐ ܪ̈ܫ̈ܝܥ̈ܐ] These words are ambiguous, and may be taken to mean—

(*a*) "An example for the ungodly who were hereafter to be" (as the Lat. versions of Etzel, Pococke, and Sionita (P) render). So understood, the Syr. may be taken to represent (though inexactly) the reading of most Gr. MSS, followed by Lat. Vulg. and by Rec. Text and Rev.—also Arab.—ὑπόδειγμα μελλόντων ἀσεβεῖν = "an example for those who should hereafter be ungodly" (μελλόντων and the equivalent ܕܥܬ̈ܝܕ̈ܝܢ being taken as masc.).

But the Syr. may equally well mean—

(*b*) "An example for the ungodly of *things* [or *persons*] about to be" (μελλόντων and ܕܥܬ̈ܝܕ̈ܝܢ taken as neuter); which exactly reproduces

* The following readings of h (which breaks off in ii. 7) on chapter i., which have been by oversight omitted in the footnotes of Gr. text, may conveniently be recorded here:—

i. 3, "propria virtute."—(4) "in cupiditate corruptionem."—(8) "vos" (*interlined*).—(9) "per bona opera."—(12) "non differam semper" ("vos" *interl.* before "semper").—(20) "omnis prophetiae scriptura" (as Harkl.).

the better reading of the Gr., *ὑπόδειγμα μελλόντων ἀσεβέσιν* (so MSS B P, followed by W-H). This reading, as more truly represented by the Syr., has been adopted in the Gr. Text, *supr.*, p. 62.

In this case there is no variation in our Syriac copies, except that 11 and 20, with Harkl.,* represent *μελλόντων* by ... (fem., equivalent to neut.), thus definitely adopting the rendering (*b*). In this variation from the other codices, 11 and 20 give an instance of a correction into conformity with Harkl., introduced into Philox. by painstaking editors at a late date (Cent. xv.). So again, codd. 13 and 20 in Jud. 7; where see first Note *infr.*

9.] This reading rests, as regards the consonants, on the authority of codd. 1 and 2, but is written by them (presumably = = *τηρεῖ*). For this there is no Gr. support. The rest read (= *τηρήσει*). But as this also is unknown to the Gr., can only be understood as if (? being carried on from the preceding fut.) so that *ἵνα ῥύηται . . . . [ἵνα] τηρήσῃ = ῥύεσθαι . . . . τηρεῖν.* This being so, I have ventured, while adopting on the authority of 1 and 2, to disregard their pointing, and to write (as on p. 7, *supr.*), which is a more usual form† of the 3 pers. fut. sing. of this verb than . With either reading the Gr. represented is *τηρεῖν.*

10.] So Codd. 1, 2, 12 (9 is here illegible), and with them 3, 18, 20; representing *ἐν ἐπιθυμίᾳ* with the best Gr. text. Harkl. follows the less approved reading *ἐν ἐπιθυμίαις*, as does 14, with 11, 13, 19, and all later Syr. copies, and with them Arab. and Etzel. Here again recurs a combination of authorities such as we met at i. 15 (see above); the later group of Syr. following Harkl. against the earlier.

Ib. Both versions seem to render *τολμηταί* (here only in N.T.) by (as both give = *ἐτόλμησεν*, Jud. 9), but to differ as to *αὐθάδεις* (in Phx., ; in Hkl.,), which adject. Hkl. (*α δ*) writes in Gr. on marg., referring it (according to *α*) to — But on the other hand, *δ* clearly marks the marginal *αυθαδεις* as relating to . And so too in the only place where *αὐθ.* recurs in N.T. (Tit. i. 7) Hkl. renders it by , writing (as here) *αυθαδη* in marg., and subjoining the transliteration . It is therefore probable

* White, in his Lat. version, mistranslates Hkl. here, treating the ptcp. as fem.

† See *Thes. S.*, *s.v.*; also Pococke's note *in loc.*

that Hkl., in this place as in that, and possible that Phx. also, makes ܐܘܬܪ = αὐθάδης. They may have read αὐθάδεις before τολμηταί in their Greek.

11. ܚܝܠ ܘܫܘܠܛܢ, by which Philox. and Harkl. alike represent ἰσχύϊ καὶ δυνάμει, looks as if they read δυν. καὶ ἰσχ. (*cp.* Apoc. v. 12, vii. 12 [in both versions]—the only other instances in N.T. where the two words are combined). Δύναμις is rendered ܚܝܠ by both in i. 3, 16, the only other places of its occurrence in these Epp.

Ib. Here our authorities for and against insertion of ܩܕܡ ܡܪܝ are ranked very nearly as for ܐܠܦ (*ver.* 10). Our older copies (in this case including 2) give the words,—except 14, which joins most later copies in omitting, as does also Arab.; on the other hand, 3, 20, and (with variation) 18, 19, insert. Harkl. inserts, but with ※, presumably implying (as in former instances) that he found the words in Philox., but with no equivalent in his Gr. exemplar. Some extant Gr. mss omit, but of the MSS only A. It is, however, to be noted that ܩܕܡ ܡܪܝ represents the παρὰ Κυρίου of some mss, rather than the παρὰ Κυρίῳ of the MSS and most mss: this, however, may be due to grammatical inaccuracy on our translator's part, rather than to variation in his exemplar. (The reading of 18 and 19, ܒܕܝܠ ܡܪܝ, may possibly be meant to represent παρὰ Κυρίῳ, misunderstood, or misread as παρὰ Κύριον).

Thus in each of these consecutive verses, 10 (see note on ܐܠܦ) and 11, we have an example of a reading in which the weight of the earlier group (14 in each case alone dissenting) is on the side of the best-attested Greek text; while a reading of inferior authority is preferred by Harkl., followed by the bulk of our later codices, with 14, and also with Arab.—We infer that these are cases of a corruption derived from Harkl., so early as to have affected the Arab. In case of *ver.* 11, the evidence of the adhesion of Philox. (implied by the Harkl. ※) to the better reading, is earlier still.

12. The agreement between the versions, in their rendering (or reading) [ἐν] φύσει, for φυσικῶς (*or* —κά), is noteworthy.

Ib. The (not very happy) rendering ἅλωσις by ܫܒܝ (Harkl. better, by ܐܫܬ) has only one parallel in Pesh. N.T., Hebr. vii. 1 (= κοπή). It is usually = μάχαιρα *or* ῥομφαία (especially in the older Syr. version of Apoc.).

13. By ܕܥܒܕ ܕܥܘܠܬܐ ܕܚܛܝܬܐ ܐܝܟ, Philox. seems to paraphrase ἀδικούμενοι (as if = ἐν οἷς ἐστὶν ἀδικία (*or* [οἱ] ἀδικίαν ἔχοντες),—the better-attested but more difficult reading of this verse). But his rendering does not allow ἀδικούμενοι to be read (as by some interpreters) with the preceding verse;—nor (as by others) to be construed (passive) with μισθὸν ἀδικίας (following),—"wronged of the hire of wrongdoing," *or* (as Rev. Vers.) "suffering wrong as the hire of wrongdoing." He treats it (as of middle voice) apart in construction from the succeeding words, and leaves μισθ. ἀδικ. to be governed by ἡγούμενοι,—"These in whom is wrongdoing (= these wrongdoers) by them the hire of wrongdoing is esteemed pleasure" (ܕܥܒܕ ܕܥܘܠܬܐ ܕܚܛܝܬܐ ܐܝܟ ܗܢܘ), "even the luxury which is in the daytime" (ܕܒܝܘܡܐ ܕܚܛܝܬܐ ܗܘ ܕܥܢܓܐ). The habitual wrongdoer regards his wrongdoing as the work by which to earn the pleasure of daytime revelling.

Harkl. follows the rival reading κομιούμενοι (which it renders by ܢܣܒܘ); yet, though thus necessarily diverging from Philox., betrays dependence on it by retaining not only the leading words (ܐܝܟ, ܥܘܠܬܐ, ܥܢܓܐ), but even the redundant ܕܚܛܝܬܐ, for which (as customary) it refers to Philox. by prefixing ⁂.—Neither ܥܘܠܬܐ nor ܥܢܓܐ occurs in Pesh. N.T., but both in Syr.-Hxp.;—the former also in Harkl., the latter in Pesh. O.T.

For ܕܥܒܕ, see Note *supr.* on i. 13.

Ib. The very remarkable expression ܒܝܬ ܟܢܫܐ ܕܥܢܓܐ (*lit.*, μεστοὶ μώμων),* for μῶμοι, is one of the most noteworthy examples of agreement between the two versions, betokening their interdependence.

Ib. ܒܣܡܐ ܕܒܟܢܫܐ] In many codices an early corruption of this appears, ܒܣܡܐ ܕܒܟܢܫܐ (= ἐν τοῖς ἱματίοις αὐτῶν). This is notable,—(*a*) as one of the few instances (to be classed with ܒܥܝܪ of i. 4) in which 1 errs gravely;—and (*b*) of the yet fewer in which 2 differs for the better from 1;—and (*c*) as an error (which is rarest of all) common to 1 with the Arab.,—a fact which marks it as a very early one. Moreover, (*d*) when we compare this verse with its parallel in Jude (12), where the word recurs, we find much inconsistency and vacillation about it in

* This expression is met with sometimes among the self-disparaging epithets which Syr. scribes lavished on themselves in their colophons;—*e.g.*, in Cod. 12, and again Cod. 20 (both Pesh. N.T.). See for these the section "*Manuscripts*, &c.," of Introduction (*supr.*). The colophon of 12 is printed, in Syr. and English, in my *Apocalypse in Syr.*, pp. 32, 98 (pt. ii.).

most of our codices. 1, and with it 3, 18, are consistently wrong in both places; 7, 10, 11, 12, 13, 14, 19, 20, consistently right in both. 2, though it avoids the misreading of 1 here, adopts it in Jud. 12 (but corrects in marg.,—apparently *secunda manu*); 9 shares in the inconsistency of 2, but (unlike 2) tries to bring the passages into agreement by inserting the misreading on its marg. here. In both places 8 misreads, but corrects on marg. of Jude only. The Arab. translator is to be added to the list of the inconsistent, but in a different way from the rest; for he misreads here, but reads rightly (though he translates inaccurately) in Jude, rendering "in their *garments*" here, "in their *passions*" there.

It is clear that by ܬܫܡܫܬܐ Philox. represents *ταῖς ἀγάπαις αὐτῶν*, understanding *ἀγάπη* in its secondary and ecclesiastical sense of "love-feasts." Elsewhere in N.T. (Pesh. and Harkl.) we find ܫܡܫܬܐ = *ἀνάψυξις* (Act. iii. 19), or = *κατάπαυσις* (Act. vii. 49, Hebr. iii. 11 *et passim*). *Cp.* LXX and Syr.-Hxp., Esai. lxvi. 1; Ps. xciv. [xcv.] 11.—In later usage, as here, it denotes the Ἀγάπη: thus in Ignat., *Smyrn.*, viii, *ἀγάπην ποιεῖν* is rendered in the Syriac version (*Corp. Ignat.*, pp. 109, 129) ܥܒܕ ܫܡܫܬܐ.

Harkl., in text, represents the variant *ἀπάταις* here; but in marg. gives ܒܢܝܐ, a literal rendering of *ἐν ταῖς ἀγάπαις αὐτῶν*: while in Jude it reads *ἀγάπαις*, and renders it by ܫܡܫܬܐ, as Philox.

Ib. Both versions represent *συνευωχούμενοι* by ܡܫܬܥܫܝܢ, neglecting to express the *συν-*. Harkl. adds ܒܝܬ (= *ἐν ὑμῖν*), and (*a*) writes the Greek *ευωχουμενοι εν υμιν* in marg. (also the variant, or alternative, ܒܝܬ = *ἐν αὐτοῖς*), as if his exemplar read these words. Our translator habitually, and Harkl. frequently, neglects the force of prepositions in Greek compounds (as of *παρα-* i. 5, ii. 1, *supr.*). *Cp.* Jud. 12, where the word *συνευωχ.* recurs, and is rendered by both ܡܫܬܥܫܝܢ instead,—a notable example of simultaneous variation. See further, third Note *infr.* on Jud. 12.

14. ܡܠܐ ܥܝܢܝܗܘܢ ܡܠܝܢ ܕܙܢܝܐ] These words, with the participle thus read as masc. (agreeing with ܚܛܗܐ = *ἁμαρτίας*), represent [*ἔχοντες*] *ἀκαταπαύστους ἁμαρτίας* (accus. plur. governed by *ἔχοντες*—"Having eyes full of adultery, and [having] incessant sins."*—But 1 and 2 suggest a different

* So the Polygl. and Arab.; but Etzel and Pococke, "eyes full of adultery and (of) incessant sins." The former is preferable, for the latter, though a possible rendering of the Syr., would imply a Greek reading *ἀκαταπαύστων ἁμαρτιῶν*, which is nowhere recorded.

rendering, by pointing ܡܠܐܦ (= ܡܠܐܦ, fem.) to agree with ܥܝܢ (= ὀφθαλμούς),—"Having eyes [that are] full of adultery and [that are] incessant in sins";—ܡܠܐܦ being used in active sense (="to bring to an end," "to cease from"), not neut. (="to come to an end," "to cease"). This no doubt is the true rendering of the Greek; but the order of the words in the Syr. makes it apparent that our translator understood it as indicated by the usual pointing.—So also Harkl., who though using a different verb (ܦܣܩ) points it as masc.,—a notable coincidence between the versions in an unusual rendering.

15. Here ἐξακολουθεῖν is rendered by ܫܒܩ followed by ܒ, not by ܬܒܥ (as i. 16, ii. 2, where only this verb recurs in Gr. N.T.). Harkl. in all these places renders by ܬܒܥ followed by ܠ, which is the usual Pesh. and Harkl. rendering of the simple verb ἀκολουθεῖν.

17. The Greek texts here vary between νεφέλαι and ὁμίχλαι; our version represents the former by ܥܢܢܐ; Harkl. the latter (but in singular) by ܥܡܥܡܐ. In the parallel, Jude 12, where all Greek have νεφέλαι, Harkl. agrees with Philox. in ܥܢܢܐ; but here he notes his accuracy by placing ομιχλη in marg. (αδ),—apparently to call attention to his correction of Philox. The noun he employs is rare, but occurs = ὁμίχλη in Syr.-Hxp.,—as Job xxxviii. 9.

17, 18. Here again (as in i. 4; ii. 10, 11) we encounter in immediate sequence two widespread textual corruptions which (as in those places, but here with still ampler attestation) we can confidently correct from our older codices.

(*a*) In *ver.* 17, ܡܢ ܟܠܝܠܐ (= ὑπὸ λαίλαπος) is the reading of all the older copies (2 deviating only by a mis-spelling), supported by the best of the later ones (3, 11, 13, 18, 19, 20), and by Etzel; agreeing with Harkl. and all Greek texts. The ܡܢ ܟܠ (= ἐξ ἄνωθεν) of the three late codices 7, 8, 10, and the Polyglot text, and of the Arab., is so obvious a corruption (by omission of the first and last letters of ܟܠܝܠܐ, each of which has for neighbour a letter of similar form) that the true reading suggested itself to Pococke as a correction of his codex 8 (see his note *in loc.*), though in his text he retains its misreading. Thus the only early voucher for ܟܠ is the Arab. translator (and it may be that his exemplar read ܟܠܝܠܐ but was misunderstood by him, the word being far from common).—From Pococke's and the Paris text the false

reading has passed into most editions; but Lee has corrected it (from 9), and the American editor (from 11). No trace of ἐξ ἄνωθεν appears in any Greek authority, or in any version.

(*b*) In *ver.* 18, with equal confidence and no less preponderance of authority, we adopt the correction ܗܘܕ̈ܪ (= ὑπέρογκα), attested by the same Syr. codices as the previous instance (except that 11 joins the later ones 7, 8, 10, and the Polyglot text). Etzel's also goes with these latter; but Arab. changes places with it, and supports the older text. So also Harkl. (with υπερογκα [*sic*] in marg.). The misreading ܗܘܪ̈ܐ, which Pococke's text and the Polyglots have thus introduced into all the editions (except that of Lee, which follows 9; but including the American), represents γελῶτα (or γελοῖον), a word quite inappropriate here, and known neither to any Greek authority or any translator; while ܗܘܕ̈ܪ is a proper equivalent for the ὑπέρογκα of all Greek texts, as appears from the rendering in both versions of the same word where it recurs in the parallel passage of Jude (*ver.* 16) by the cognate ܐܬܬܘܕ̈ܪ. By this latter word the ὑπέρογκα of Deut. xxx. 11 (LXX), is rendered in the Syr.-Hxp. version [see Masius, *Syrorum Peculium*, *s.v.* ܗܘܕ̈ܪ]. This is another signal instance of simultaneous variation in both versions, in rendering of a recurring word, as in case of συνευωχούμενοι (see last Note *supr.* on *ver.* 13).

Thus in these two notable instances our text as emended after our best codices agrees with Harkl. But it would be a mere perversion of the facts to suggest that these codices borrowed either reading as a correction from Harkl.,—the true inference being that Harkl., itself the earliest witness to the text of our version, on which it is based, here confirms the testimony of the earliest extant manuscripts of that text.

18. The adject. ܐܬܬܢ̈ܩ may (as suggested in note to Gr. text, p. 64) represent the alternative reading ἀσελγείας (gen. sing.,—"lusts of wantonness" for "wanton lusts"). But the suspicion occurs that the translator, reading with best Greek text ἀσελγείαις, may have mistaken it for a dat. plur. feminine from ἀσελγής.

19. As between the rival readings ܕܡܟ and ܕܟ (after ܒܝ) in this verse, there arises no doubt touching the Greek text; for ܕܟ ܒܝ ܕܡܟ and ܕܡܟ ܒܝ ܕܟ equally represent ᾧ τις ἥττηται (as all Gr. authorities read). In this connexion ܕܟ (as read by 1 and 2,

supported by 12 and 18) is as adequate as ܟܢܫ to express the power by which "a man is overcome,"—as shown by the use of ܫܥܒܕ in the second member of the sentence to express the power by which he "is brought in bondage" (ܡܥܒܕ ܫܥܒܕ = τούτῳ δεδούλωται). The reading ܟ best reproduces the symmetry of the antithetical phrase of the Greek; and seems therefore preferable to the ܟܢܫ of the majority of our codices (including 9 and 14). They are, however, countenanced by Harkl., striving laboriously as usual for accurate expression of the meaning. It may be from Harkl. that ܟܢܫ has made its way into so many of our codices; but more probably it may have been introduced independently by some scribe in a like effort to make the sense more clear. That copyists found difficulty in understanding the passage is shown by the variations in pointing the participle ܐܝ (see note on Syr. text *in loc.*).—If by ܐܝ, which 1 and 2 write, they meant present participle *act.* (ܐܰܝ), they must have misunderstood the text which (in writing ܟ) they preserved as regards the letters. I write ܐܝ, participle *pass.*—For a like case of doubtful pointing in these two codices, see above, Note on ii. 9 (ܫܒ).

Ib. Both 1 and 2 write ܡܥܒܕ (point on ܡ).—If by ܐܝ (see last Note) these codices mean ptcp. active, they presumably intend ܡܥܒܕ for ܡܥܒܕ,—active likewise,—to be distinguished from ܡܥܒܕ, passive. But in this case, and many others of participles with ܡ preformative, the usage of 1 (and sometimes of 2), as regards diacritic points, is peculiar, and needs examination.—The facts are as follows.

(*a*) Whereas by ordinary usage the participles *paël* and *aphel* are distinguished as (*pa.*) ܡܦܥܠ, (*aph.*) ܡܐܦܥܠ, 1 frequently (and 2 now and then) places point over the preformative ܡ where *aph.* is not admissible. One such instance occurs above, *ver.* 14, where ܡܥܒܕ is written by 1, though the *aph.* of the verb ܥܒܕ is not in use; but *pa.* only.—Other like examples are: iii. 3, ܡܟܣܝ; iii. 13 and 14, ܡܫܚܬ; iii. 16, ܡܣܬܪܘ; 3 Joh. 2, ܡܨܠܚ; *ib.* 9 and 10, ܡܦܩܕ; Jud. 10, ܡܡܠܟ; *ib.* 12, ܡܬܪܥܐ; *ib.* 13, ܡܫܘܐ. So also 2 writes ܡܨܠܚ (2 Joh. 2). None of these verbs occurs in *aph.*; all occur in *pa.* [see *Thes. Syr.*, under their several roots]; except that ܐܫܟ, the *aph.* of ܫܟ, is found, though rarely; but not in the sense of εὔχομαι, which in the place above cited (3 Joh. 2) is as usual expressed by *pa.* ܨܠܝ (ܡܨܠܐ).

(*b*) Again; the verb ܐܡܶܢ, in *pa.* (ܐܰܡܶܢ) is usually = ἐλπίζω, as 2 Joh. 12, 3 Joh. 14; but in *aph.* (ܐܰܐܡܶܢ) frequently = ἡγοῦμαι, as 2 Pet. iii. 9. Yet 1 writes ܡܰܡܡܶܢ in 2 Joh., 3 Joh.; but in 2 Pet., ܡܰܐܡܶܢ.*

(*c*) In very many cases 1 leaves such participles unpointed. Sometimes also it combines the point over ܠ with *ribbui* (*e.g.* ܡܰܒܪܝܢ, Jud. 10) over plur. ptcps.

In case of the participle *aph.* of ܫܠܡ, which occurs 2 Pet. i. 5, ii. 1, 1 writes in the former place ܡܫܠܡܝܢ, in the latter ܡܒܫܠܡܝܢ,—inconsistently.

(*d*) On the whole, it appears that the usage of this manuscript (and others) is, to indicate the participle *pael* by a point over, the participle *aphel* by a point under, the word;—usually, but not invariably, over, or under, the preformative ܡ.

20. The codd. of Harkl. vary here, as do those of Philox. (see note *in loc.* on Syr. text, p. 18 *supr.*), between ܥܠ and ܒܗܘܢ. Thus *a* (which White needlessly corrects), with δ, reads ܥܠ,—against *β γ*, ܒܗܘܢ. (See Appx. II., *in loc.*) The pleonastic ܥܠ is idiomatic, and is undoubtedly to be read here: ܒܗܘܢ is apparently a scribe's correction;—perhaps to conform to the Gr. *αὐτοῖς*,—for which Philox. seems to have read *αὐτῶν*, Harkl. to have omitted it.

Ib. Harkl. represents *τὰ ἔσχατα* by ܐܝܬܝܗܘܢ (more exact than the ܐܚܪܝܬ of our version), and calls attention to the correction by inserting the Greek on his marg. (as in *ver.* 17, *ομιχλη*).

22. The rendering ܚܡܪܐ, in both versions, for ἐξέραμα, points to Prov. xxvi. 11, where the same word is used by Pesh., and by Syr.-Hxp. (= ἔμετον, LXX). It is possible that Philox. and Harkl. may have read ἔμετον here, with a few Gr. authorities.

Ib. For ܚܙܘܡܐ = *κύλισμα* we have a parallel in Syr.-Hxp., Ezech. x. 13 (Symmach.); but it is nowhere found in Pesh. (O.T. or N.T.).

III. 1. ܒܙܟܘܬܝ] See first Note *infr.* on Jud. 14.

Ib. ܚܫܚܐ] Here our earlier codices (so far as available;—9 *hiat*) are united in support of this word, and are joined by 11, 18, 19, 20.—

* In notes to Syr. text, on these three verses, the facts (as to cod. 1), here given exactly, are incorrectly stated.

It is the proper equivalent of the Gr. (εἰλικρινῆ :—as Clement R., ii. 9, where the Syr. renders εἰλικρινεῖς by ܩܕܝܫ (Bensly's *Epp. of S. Clement in Syr.*, p. ٦). The commoner word ܫܦܝܪ (=καλός,—so 3, 7, 8, 10, 13) has naturally been substituted by transcribers, so early that it has misled Arab., as well as Etzel, and all editors ;—and yet it is found in no extant codex earlier than the xivth century (except probably 3, which may be of xiiith). As a rendering it is quite inadequate.—It is to be noted here, that 1, which heads our list of witnesses to ܩܕܝܫ, has at this point been altered (whether by the scribe or by a later hand) by interlining ܝ :—an instance like that noted in the Note (*b*) *supr.*, on i. 4, to show that whatever rehandling this codex may have undergone, has been in the direction of divergence from, not of conformity to, Harkl.

Ib., 2 and 4. In these verses we have two instances of the concurrence of 1 and 2 in readings which are indefensible :

In *ver.* 2, the insertion by codd. 1, 2 of ܡܪܝܢ after ܡܢ (=τοῦ Κυρίου ἡμῶν καὶ Θεοῦ ἡμῶν), has no support from any Greek or other authority,—except from our codex 3 (which elsewhere often agrees with the manuscripts of the earlier group). It is an obvious interpolation in the interests of orthodoxy, to be unhesitatingly rejected, though attested by our best Syr. witness 1 and its associate 2.

In *ver.* 4, ܡܬܬܪܟ (=κατεσκεύασται), for ܡܬܩܝܡ (=διαμένει, as all Gr.) is another misreading of 1 and 2, against the rest,—but in this case an accidental one, the words being closely alike to the eye.

3. For the participle ܡܬܬܥܒܕܢ (=ἐμπαίζοντες) in this place, *cp.* the parallel, Jud. 18, and footnotes on Gr. text of both. The two passages seem to have been altered into verbal agreement in the Syr. of our translator, but not of Harkl.

5. The omission of ܒܝܕ after ܡܝ in this verse, is a like case with the substitution of ܫܦܝܪ in verse 1,—being supported by the same late codices (3, 7, 8, 10, 13) with Arab. and the Polyglots, and opposed by the same better evidence (of 1, 2, 11, 12, 14, 18, 20,—but not 19, which here changes sides) reinforced by 9,—also by Etzel (who passes over to the earlier group). In this instance, Lee and the American Editor correct the text (after 9 and 11).

Ib. The words ܡܢ ܩܕܡ are attested by all our codices, as by all Gr. and other authorities ; but Harkl. inserts them with the mark ⁎.

It follows that in his exemplar καὶ δι' ὕδατος did not appear, and that he derived them from some other source. But there is nothing to show whether that source was Philox., or a second Gr. exemplar.

6. Both versions render κατακλυσθείς (ἅπ. λεγ. in N.T.) by ܒܠܥ ; and so Syr.-Hxp., Ps. lxxvii. [lxxviii.] 20 (LXX.), and elsewhere. The noun ܟܣܘܒܠܥ = κατακλυσμός, occurs ii. 5 *supr.* (both versions); likewise (Pesh. and Harkl.), Mt. xxiv. 38, Luc. xvii. 27; as in Gen. vi. 7, Syr.-Hxp. (Pesh. similarly). But the verb ܒܠܥ does not occur in Pesh. N.T. It appears in Harkl., but used in a different sense; as Luc. viii. 23 (= πλέω), Act. xiii. 4 (= ἀποπλέω), xv. 39 (= ἐκπλέω); so again (= πλέω), Apoc. xviii. 17 (both versions);—likewise in Syr.-Hxp., as Esai. xlii. 10, and elsewhere. Similarly, Job xi. 2 (Syr.-Hxp.), it represents νήχομαι, and, 4 Kings vi. 6 = ἐπιπολάζω (in which place Syr.-Hxp. coincides with Pesh.).

7. Here again is an instance in which, as in *vv.* 2, 4, the codices 1 and 2 have gone wrong together. For the true reading ܐܬܚܢܝ, as determined by the undisputed Greek τεθησαυρισμένοι, they give a word (as in the case of *v.* 4) similar to the eye—and in this case to the ear also—ܐܬܚܙܝ (= δεδεμένοι). Here once more cod. 3 betrays its proclivity to follow cod. 1; 12 also joins, and 20; but not 9 nor any later copy (14 has the neutral but unsupported reading ooo). The verb ܐܬܚ seems not to belong to the Syriac Scriptural vocabulary; it is nowhere else used in either version of N.T., Pesh. or Harkl. For θησαυρίζω, they write ܠܐܨܒ ܡܫܟ ܒܒܐ.

9. For ܡܬܫܟܚܝ = ἡγοῦνται, see second Note *supr.* on ii. 19 (the pointing of participles *paël* and *aphel*).

Ib. For ܨܒ = βουλόμενος, see Note *infr.*, on 2 Joh. 12.

10. Of the two modes of representing στοιχεῖα in Syr.—ܐܣܛܘܟܐ (a naturalized word), and ܣܛܘܟܝܐ (a mere transliteration of the Gr.)—we may presume that Philox. consistently adopted one or other in this verse and *ver.* 12.—Now, of our codices, three of the earlier group (9, 12, 14) with 11, 13, 19, 20, as well as 7, 8, 10, write in *ver.* 10, ܐܣܛܘܟܐ, partly supported by 2 and 3 (ܐܣܛܘܟܐ); while ܣܛܘܟܝܐ is written by our best authority (1) supported only by 18, and (as might be expected) by the graecizing Harkl. But in *ver.* 12, most of our best group change sides; 2 and 14 alone remain stedfast to ܐܣܛܘܟܐ; 1

joins them; while 9 goes over to the graecized ܣܛܘܟܝܐ, and 12 similarly (ܣܛܘܟܝܐ). Of the whole number, 18 alone agrees in both places with Harkl.; the rest in *ver.* 12 give ܐܣܛܘܟܝܐ (except 7, 8, 10, which omit). Possibly the scribes of the copies which thus vary may have intended by so doing to correct the apparently tautologous repetition in *ver.* 12 of the words of *ver.* 10. They may have meant to suggest that the στοιχεῖα in one place (ܐܣܛܘܟܝܐ) were to be understood as "the heavenly bodies" (as often in Syr.; rarely in late Gr.), while the στοιχεῖα in the other (ܣܛܘܟܝܐ) were "the elements," according to the legitimate meaning of the word. But it is not to be supposed that the translator had any thought of such distinction, though it may have been introduced by his transcribers.—On the whole, it seems best to accept ܐܣܛܘܟܝܐ in both verses.

Ib. All texts of Philox. here attest εὑρεθήσεται (as read by ℵ B K P and other authorities), by rendering ܐܫܟܚ (11, 13, 14, 20, ܐܫܟܚ)—supported by the margin of Harkl. (α), which offers it (ܐܫܟܚ) as alternative for the ܫܪܝ of its text (=κατακαήσεται, as read by A and most Greek cursives; see notes on Syr. and Gr. texts, *in loc.*). But our codices, even those of the earlier group, are divided as to omitting or inserting the negative ܠܐ before the verb. For its omission, we have 1, 2, and 12, with the later but carefully edited 7, 11, 13, reinforced by 18 and 19, and confirmed (as above) by the Harkl. note: while 9 and 14, and also 20, here siding with 3, 8, 10, Etzel, and the Polyglots, are for its insertion. But the Arab. translator by throwing his weight into the scale with 1, 2, and 12, turns the balance in favour of the affirmative reading, in agreement with the Gr. witnesses for εὑρεθήσεται, none of which prefixes to it οὐχ.—It is to be noted that in 2 (an *estrangela* codex), ܠܐ is inserted (*prima manu?*) before the verb, in cursive character—clearly by an afterthought. In 7, room seems to have been intentionally left by the scribe for like interpolation. Likewise White, in his edition of Harkl., prints a conjectural [ܠܐ] before the verb where it appears on the margin.—The conclusions to which these facts lead are:—that Philox. represents a Greek text which with ℵ B, &c. (as above) read εὑρεθήσεται (without οὐχ); that he rendered it ܐܫܟܚ accordingly, without ܠܐ; that the copies of his version used by Harkl. in the second decade of the seventh century, and by the Arab. translator early (probably) in the ninth, preserved

his text faithfully; that from the twelfth century (to which 9, 12, 14, belong), to the fourteenth and fifteenth (the age of 7, 11, and 13), and thence down to the present day (represented by 19), the true reading of his text has survived in some of the better edited copies;—but that many later transcribers, finding the passage, so read, to be difficult, attempted to make it clear (as we perceive that the scribe or corrector of 2 did, and as White in later times has done) by the unwarranted intrusion of the negative. In so doing, they acted not as copyists but as editors; and the testimony of their transcripts has no more textual weight than that of the margin of the Harkl. interpolated (as noted above) by White.

The difficulty of the reading so attested is great, as is shown by the many emendations of the original—none convincing—that have been made by copyists or suggested by critics.* It is at least possible that the Gr. uncials have rightly read, and that the Syr. of Philox. rightly retains, the disputed *εὑρεθήσεται* (without negative). In an Epistle in which strained uses of words are not infrequent, it may be understood in the sense of "shall be *discovered*, or *disclosed*";—*cp.* Hierem. x. 18, *ὅπως εὑρεθῇ ἡ πληγή σου*,—where Syr.-Hxp. (with some difference of reading) renders by ܐܫܬܟܚ, as here (the subject of the verb being ܐܟܝܢ = *θλῖψις*). Compare also Ezech. xxviii. 15, *εὑρέθη τὰ ἀδικήματα ἐν σοί*. Thus *εὑρεθήσεται* is made to mean *φανερωθήσεται*,—as a cognate verb is used in the strikingly similar passage, apparently founded on this verse and 12, of [Pseud.] Clem. R. (ii. 16), *ἔρχεται ἡ ἡμέρα τῆς κρίσεως ὡς κλίβανος καιόμενος, καὶ τακήσονται* [.....] *τῶν οὐρανῶν, καὶ πᾶσα ἡ γῆ ὡς μόλιβος ἐπὶ πυρὶ τηκόμενος, καὶ τότε φανήσεται τὰ κρύφια καὶ τὰ φάνερα ἔργα.*

11. Here, for ܗܘ̈ (= *οὖν*) of all our texts, Harkl. (codd. *α β δ*) gives ܗܟܢ (= *οὕτως*), but with ܗܘ̈ on marg. (*α δ*) as alternative (*γ* substitutes it in text), apparently derived from Philox. But inasmuch as *οὖν* is read by most Gr. texts, it is not unlikely that Harkl., though his exemplar read *οὕτως* (B and a few mss), may have compared a second Gr. text and thence borrowed *οὖν*. His marg. (*α δ*) gives another alternative (or perhaps an addition), ܓ̈ (= *γάρ*), not otherwise attested.

* Of these the most plausible is *πυρω*[better *πυρευ-*]*θήσεται*, proposed by Dr. E. A. Abbott and Mr. Vansittart (cited by Dr. Mayor, page cc.).

Ib. Note that ܡܬܬܢܐ (whether written as masc. or fem.) is to be pointed as *ethpeal* (ܡܬܬܢܐ), not (as in the editions) *ethpaal* (ܡܬܬܢܐ). The meaning λύομαι belongs to the former (as in *vv.* 10 and 12), not to the latter.

12. The rendering of πυρούμενοι in both versions, ܡܬܚܡܝܢ ܕܢܘܪܐ, as if διὰ πυρὸς δοκιμαζόμενοι (1 Pet. i. 7), is quite out of place here; and may almost be classed with that of ἀϊδίοις (in Jud. 6, *infr.*, *q.v.*) as a mistranslation into which Harkl. has been led in following Philox. In Apoc. (iii. 18) both versions use the same verb in rendering πεπυρωμένον ἐκ πυρός (ܕܙܗܒ ܡܢ ܢܘܪܐ), in which place it is precisely suitable.

Ib. ܢܥܫܡ] Pococke in a note *in loc.* remarks on the wrong pointing of this word, ܢܥܫܡ, in cod. 8: but being unaware of the existence of the verb ܥܫܡ (=τήκομαι) he makes the needless correction ܢܫܫܡ, as from the equivalent ܫܡ.

16. The periphrasis of Philox. ܕܫܝܫ ܟܫܘܛܐ for δυσνόητον is closely followed by Harkl. (in plur.) ܕܫܝܫܝ ܟܫܘܛܐ; but the adject. ܕܫܝܫ employed by the latter is commoner than the participial form as in Philox., and is the usual representative of δυσ- in compounds such as this.

Ib. The omission in the printed texts of ܐ̈ܢܟܝ (after ܐܟܝ and before ؟؟) leaves ؟ ܐܟܝ to represent οἱ [ἀμαθεῖς], and implies the absence from the Greek of the relative ἅ. This omission is, however (as in i. 1 that of ܕܫܡܥܢܢ), a mere slip of the scribe of 8, unsupported by any other Syr. (including the Polyglots), and against all Gr.; yet it has passed through Pococke's text into the editions,—even Lee's and the American. All Gr. texts read ἃ οἱ ἀμαθεῖς ..... στρέβλουσιν (the antecedent to ἅ being the preceding δυσνόητά τινα). But Philox. renders these words by a singular (ܡܢܝ ܕܫܝܫ ܟܫܘܛܐ), so that his ܕܐܟܝ . . . ؟ ܐܟܝ (plur. fem.) apparently has for antecedent ܐ̈ܢܬ (fem., = ταῖς ἐπιστολαῖς), and the Gr. represented will naturally be ἅς, not ἅ. Or else the ܕܐܟܝ . . . ؟ ܐܟܝ may be referred farther back to the ܒ̈ ܐܟܝ (περὶ τούτων), and ἅ may be accepted as relating not to the ἐπιστολαῖς of Paul, but to "the things" about which he spoke (λαλῶν περὶ τούτων) in them.—Harkl. avoids this ambiguity by rendering δυσνόητά τινα, ؟ ܕܫܝܫܝ ܟܫܘܛܐ ܐ̈ܢܟܝ (plur. fem., for neut.), thus supplying the required antecedent to ؟ ܐܟܝ = ἅ.

17. For φυλάσσεσθε, Philox. gives (as if the Gr. were φυλάσσετε ἑαυτούς) ܢܨܛܪܘ ܢܦܫܢ, for which idiomatic rendering Harkl. after his fashion writes ܢܨܛܪܘ ܠܢܦܫܢ ܐܝܬ ܠܟܘܢ, but marks the pronouns with ※. In this case (as in *ver.* 5, *supr.*, where see second Note) this symbol has no necessary reference to Philox., or to any other authority. Both versions, in what they subjoin to the verb, intend to give the force of the middle voice. And Harkl. punctiliously inserts the ※ to note the pronouns as superfluous, inasmuch as the Syr. verb (ܢܛܪ) is capable of a reflexive as well as an active meaning.

Ib. For ܣܘܟܠܐ (as in text, = στηριγμός) which all editions give, it seems that we should print ܣܘܟܠܐ. In Pesh. N.T., ܣܘܟܠܐ occurs = συμπόσιον (Mc. vi. 39), κλισία (Luc. ix. 14);—and so in Harkl., in the latter place (but not the former). We find ܣܟܠܐ = στήριγμα in Syr.-Hxp., but the vowel-pointing is by no means settled. See *Thes. Syr.*, *s.v.*—For the verb ܣܟܪ see second Note *supr.* on i. 12.

2 JOHN.

2. All MSS and nearly all mss begin this verse with διὰ τὴν ἀλήθειαν, and so Philox. (ܒܫܘܪܪܐ ܕܫܪܪܐ). Harkl. omits, his exemplar apparently having been one of those from which the words have dropped out (after τὴν ἀλήθ. immediately preceding in *ver.* 1); but cod. *a* supplies in marg.,—perhaps from Philox., but more probably from a second Gr. exemplar. For his usage seems to be, when he retains a word from Philox. which was not in his Gr., to place it not (as here) on his margin, but in his text with ※ (see Notes *supr.* on 2 Pet. i. 5, 8, &c.).

3. All our copies, with Arab. and Etzel, support the best-attested Gr. reading, ἡμῶν (= ܕܝܠܢ); whereas the Polyglots (giving ܕܝܠܟܘܢ) represent the less-approved ὑμῶν. Herein they agree (no doubt accidentally) with Harkl. Lee's edition (but not the American) follows them.

Ib. The insertion of ܡܪܝܢ (= Κυρίου ἡμῶν) before Ἰησ. Χρ., as in all our older codices except 14, and some later ones (including 3, 18, 20), is confirmed by the support of Arab., as well as Harkl.,—a somewhat unusual combination; and the reading has adequate Gr. attestation (of ℵ K L P, many mss, and other versions).—On the other side, not only our later copies (such as 7, 8, 10, 15), but some of more weight (11,

13, 19), and the Polyglots and Etzel, omit, with the strong Gr. support of A B and some mss, and of other versions.—Of the editions, Lee's inserts (with 9); Pococke's (with 8) and the American (with 11) omit.

5. Here ܒܥܐ = ἐρωτῶ; in Jud. 3 = παρακαλῶ (as also, Pesh. and Harkl., Act. xxvii. 33, 1 Pet. v. 12); elsewhere in Pesh. and Harkl. nearly always = πείθω, which it properly represents. But Harkl. coincides with Philox. in the singular use of the word as = ἐρωτῶ here; and again in the verse of Jude where it exceptionally represents παρακαλῶ,—a signal mark of the relation between the two versions.

For ܫܐܠ (= ἐπίσταμαι) see Jud. 10.

Ib. Here 1, supported by 9, 12, 14, also by 11, 20 and other codices, reads ܐܝܟ (= ὡς) before ἐντολήν. Its omission (for which there is no Gr. authority) from the Polyglots and Pococke's text, followed by most editions, is attested by most of the later copies,—and by 2, which here forsakes 1, contrary to its habit, and sides with the inferior text. Moreover, we have here again an unusual grouping of authorities, for Harkl. omits ܐܝܟ, while Arab. joins 1 and its group in inserting it. The only editions which give the true reading are Lee's and the American, guided as before by codd. 9, 11, respectively. (*Cp.* 1 Joh. ii. 7.)

Ib. The ܟܬܒ of *S* and Harkl. properly represents γράφω (of some mss), rather than γράφων of the MSS and most mss. (*Cp.* again 1 Joh. ii. 7.)

Ib. After ἀλλά (ܠܐ) Harkl. appears to have read in some copy ἐντολὴν παλαιάν, for he inserts ܦܩܕܬܐ ܥܬܝܩܬܐ, marking it with ⁜. No text of *S*, however, countenances this interpolation, nor does any Gr. authority (except that א inserts ἐντολήν), and it is probably due (as above) to the influence of 1 Joh. ii. 7.

6. Here Arab. returns to the side of the later group in reading ܦܩܕܬܐ (= τὴν ἐντολήν, which has no Gr. authority), with 7, 8, 10, 15, 17, and also 3, 5, 13, for ܦܩܕܘܗܝ (= τὰς ἐντολὰς αὐτοῦ). The latter is given by 1, and all its allies (except 2, which omits sentence), and also by 11, 18, 19, 20, as well as by Harkl. The Polyglots and Etzel share in this error; the American alone of the editions corrects it (after 11); Lee neglects to do so.

The omission in 2 (shared by 4) is inadvertent,—due to the recurrence of the word ܕܝܠܗ.

7. For ܐܬܐ (=ܐܬܝ) of Philox. (preter.), Harkl. writes ܐܬܐ=ܐܬܝ (pres.), —an example of the care of the latter version to follow the Gr. accurately; which in this instance has been happily exercised, so as to represent the ἐρχόμενον (not ἐληλυθότα) of the Gr.—It may be that Philox. intended the same, but if so his copyists, by misplacing the point, have done him injustice.

Ib. Notwithstanding the plural form of ܕܠܐ ܡܘܕܝܢ [ܕܐܡܪ] ܐܢܫ (=οἱ μὴ ὁμολογοῦντες) preceding, Philox. and Harkl. both (with the Gr.) read the last clause of the verse in the singular (ܗܢܘ ܐܢܫ ܕܡܬܐ ܘܕܓܓܐ = οὗτός ἐστιν ὁ πλάνος καὶ ὁ ἀντίχρ.). But a few late copies of Philox. (13, 18 (*corr.*), 19) read the former words in sing., while Harkl. (marg. of *a*) reads the latter in plur.—Both are obviously editors' grammatical corrections. Neither has any Gr. support; but the latter is countenanced by two Old Lat. authorities,—the *Speculum* (8), and a citation by Lucifer Calar. (217).

8. In this verse, as read by B and some mss and in the Lat. of Lucif. C., there is a grammatical defect—in the change from second pers. (ἵνα μὴ ἀπολέσητε, =ܕܠܐ ܢܐܒܕ) to the first (εἰργασάμεθα). Both Philox. and Harkl. avoid this, following א A and others which read εἰργάσασθε (=ܥܒܕܬܘܢ); Harkl. (*a*), however, inserts in marg. the variant ܥܒܕܢ (= εἰργασάμεθα).

Note that, whereas both versions here make ܥܒܕ = ἐργάζομαι, both use ܣܥܝ for ἐργάζομαι, 3 Joh. 5 (where alone it recurs in these Epp.),—a remarkable agreement in variation of rendering, from a familiar to an unusual one (see Note *infr.* on 3 Joh. 5).

9. After the second ἐν τῇ διδαχῇ, Philox. expresses αὐτοῦ by adding the pronominal suffix (ܒܬܥܠܡܗ). Harkl. to like effect, but (as usual) by adding the separate pron. ܗܘ, which, however, he marks with ⁂. This mark can only be taken as referring to Philox., for no Gr. or other authority supports αὐτοῦ (though some supply Χριστοῦ).

10. The rendering of χαίρειν in both versions by ܫܠܡ is not after the usage of Pesh., which keeps to the Semitic ܥܠܡ. In Harkl., however, we have for χαίρειν (as salutation) the literal ܠܡܫܠܡ (Act. xv. 23, xxiii. 26; Jac. i. 1).

Ib. The footnote on ܫܠܡ ܠܟ (p. 25 *supr.*) is incorrect; it ought to be as follows:—

ܠܟ ܒܫܠܡܐ] 1 2 3 4 5 (*corr.*):—9 12, hkl, L N, *om* ܠܟ :—5* 7 8 10 11 13 14 15 17 19 20, Π P A, *add* ܒܫܠܡܐ : 18 *subst* (&c.).

Thus (neglecting the aberration of 18) there are three readings:—(*a*) ܠܟ ܒܫܠܡܐ, (*b*) ܒܫܠܡܐ simply, (*c*) ܒܫܠܡܐ ܠܟ ܒܫܠܡܐ. It seems probable that (*c*), the reading of most of the later copies (joined by 14 and others), is merely a conflation of (*a*) with (*b*). It may well be that Philox. originally expressed χαίρειν by ܒܫܠܡ ܠܟ (*a*); that some editor, for greater accuracy (perhaps after the example of Harkl.), left out (*b*) the ܠܟ, σοί not being expressed in the Gr.; and that later copyists, with no Gr. authority, combined the two (*c*). Etzel, followed by Pococke, tries to give meaning to the reiteration of ܒܫܠܡ by rendering "ave et *vale*"; Arab. similarly; also Schaaf, "salve tibi et *vale*";—but Polygl., less plausibly, "laetare *bono*que *sis animo*." These translations, and the editions except (as above) L N, follow the later copies, and read as (*c*).

11. The *shaphel* form ܫܬܘܬܦ (= κοινωνεῖ), which I adopt on the authority of 1 alone, is rare; else in Pesh. N.T. only Act. vii. 61 (= συνευδοκῶν). All other copies, with Harkl., use the ordinary *eshtaphel* form ܐܫܬܬܘܬܦ, which conjugation is the one usually employed in rendering κοινωνῶ in Pesh. and Harkl. alike. On the authority of *Thes. Syr.* (*s.v.*) I write the last syllable with ̱, not ̣.

12. Our translator uses the verb ܨܒ to render βουλομαι here; and in the parallel, 3 Joh. 13, to render θέλω (if he so read that verse);—Harkl., with more precision, while he uses ܨܒ here, writes ܨܒ for θέλω there. But both versions render βούλομαι by ܨܒ instead of ܨܒ, 2 Pet. iii. 9 and Jud. 5.

13. All texts of Philox., with all Gr., read ܒܢܝ ܕܐܚܬܟ ܬܫܒ (= ἀσπάζεταί σε τὰ τέκνα); while Harkl. substitutes ܒܢܝ ܕܐܚܬܟ ܬܫܒ (= ἀσπάζου τὰ τ.), with Ethiop. alone; but in the marg. he (*a*) inserts the ordinary reading (whether from Philox. or from a Gr. exemplar). [Correct here the Syr. text (p. 26), where ܬܫܒ is wrongly printed for ܬܫܒ.]

Ib. The closing salutation before ܐܡܝܢ, ܥܡ ܟܠܗܘܢ ܩܕܝܫܝܢ (= ἡ χάρις μετὰ σοῦ), is not given by any of our older codices except 2, nor in 12, 19, 20; and 5 has it only on marg. (writing ܥܡ ܟܠ); Arab. also omits it. But all the other later copies, and 2, with Etzel and the Polyglots, insert it, followed by all editions. It is very weakly supported by Gr. evidence,—of a few cursives only; Harkl., however,

inserts it, (*a*) marking it with ⁂.—Either, therefore, (*a*) Harkl., though it was not in his exemplar, derived it from a second Gr. copy which agreed with the few that exhibit it;—or (*b*) it was in the text of Philox. as known to him. It is just such an interpolation as scribes are prone to make; and it may have been intruded into some copies of the Syr. text before the very early date (A.D. 616) at which Harkl. was published,—though the text whence our older copies were derived, and which Arab. represents, remained free from it.—It is the only case in which a starred insertion in Harkl. supports the later against the earlier text of our version.

3 JOHN.

1. Here 1, 2, alone of our codices, write ܚܒܝܒ (= τῷ ἀγαπητῷ) without pronominal suffix (= μου), herein confirmed by all Gr. authority. So also Harkl. writes ܚܒܝܒ. But in *vv.* 2, 5, 11 all codices alike write ܚܒܝܒ (= ἀγαπητὲ ἡμῶν), — and (nearly all) similarly ܚܒܝܒ (= ἀγαπητοί μου) in 2 Pet. iii. 1; Jud. 3, 17, 20,—without authority from Gr., and against Harkl., in all these places.—This supplying of the pronoun may safely be set down as a mere Syr. habit; and accordingly has been noted by the use of square brackets in our Greek text.

2. The *Editio Princeps*, misled by 8, has misled the editors (except of the Polyglots) into writing ܐܬܝܗܒ (= εὐοδοῦσθαι),—*peal* for *aphel*. The ܐܬܝܗܒ (= εὐοδοῦται) immediately following confirms the vocalization of 1 and all codices which indicate any vowel, including 9, 12, 14, as well as 13, 19, 20 (2 gives no point). The Greek verb is here ἅπ. λεγ. (in N.T.), and the Syr. verb likewise (in Pesh. and Harkl.)*; but in LXX and Syr.-Hxp. they often appear as equivalents (*e.g.* Ps. i. 3, Dan. viii. 12).

5. For ܕܥܒܕ ܥܒܕ (= ἐργάσῃ), *cp.* 2 Joh. 8 (*supr.*), where the same Gr. verb is represented by ܥܒܕ,—both versions concurring in this change of rendering. Of ܥܒܕ for ἐργάζομαι, the only examples in Pesh. are Joh. vi. 30, 1 Cor. xiii. 10; and it is remarkable that only

* By a misprint, *Thes. Syr.* cites it as in *Hkl.*, Lc. xii. 16 (= εὐφορῶ); it ought to have been cited from *Hier.* (Palestinian).

in these places Harkl. in like manner writes ܣܓ̈ for the more obvious ܣܓ (or sometimes ܓ̈), which both versions employ everywhere else.

6. All our copies read ܟܠܗ (= *πάσης τῆς or ὅλης τῆς*) before ܒܥܕܬܐ (= *ἐκκλησίας*), with no Gr. support. Harkl. inserts the word with ⁂. In this case the asterisk necessarily refers to text of Philox., which is the sole authority for the insertion.

Ib. All editions except the American, but including the Polyglots, with five of the least trustworthy codices (7, 8, 10, 15, 17), and Etzel, omit (homoeot. in Syr. text) ܕܐܝ ܡܩܕܡܝܢ (= *προπέμψας*) after ܕܐܝ ܥܒܕ ܫܦܝܪ (= *καλῶς ποιεῖς*). All our early copies, and most of the later, retain the words,—as also Arab. The evidence of Harkl. is to the same effect, but given in an unusual form. He represents *προπέμψας* by a different Syr. verb, writing ܐܫܬܕܪ in his text, but in marg. adds as explanation the ܡܩܕܡ of our version, and subjoins the Gr. (*προπεψαι* [*sic*]), with the rendering ܕܐܝ ܡܫܕܪ ܠܗ.—In this case it seems impossible to question that Philox. is the source whence Harkl. derives the alternative rendering in his note, which thus confirms the reading of our earlier against our later copies.—It is to be added that this is one of the instances in which Harkl. has altered Philox. for the better. For ܡܩܕܡ properly = *ἐφοδιάσας*, "victum praebens" (*cp.* Josue ix. 18 [12], *ἐφωδιάσθημεν*, LXX (= ܐܙܕܘܕܢ Syr.-Hxp.)); and in Pesh. N.T. only occurs Act. xxviii. 10, where *ἐπέθεντο τὰ πρὸς τὰς χρείας* is represented by ܐܣܦܩ;—whereas the ܐܫܬܕܪ of Harkl. belongs to the vocabulary of Pesh., which invariably renders *προπέμπω* by ܫܕܪ; Harkl. sometimes by ܫܕܪ (as here in text), or else by the more exact ܫܕܪ ܠܗ (as here in marg.).

7. All our copies write ܕܫܡܗ (= *τοῦ ὀνόματος αὐτοῦ*), with the inferior Gr. texts which supply the pronoun. Harkl. writes ⁂ܫܡ (= *τοῦ ὀνόματος*), but subjoins the separate pron. ܗܘ̇ (= *αὐτοῦ*), with ⁂ prefixed. The ⁂ probably (as in previous instances) marks the insertion as due to the text of Philox.

Ib. Philox. writes ⁂ܐܬܢܝܐ (= *τῶν ἐθνῶν*, as many Gr. texts read), and the Arab. follows; but Harkl., ⁂ܐܬܢܝܟܝ (see Appx. II., *in loc.*, and *corr.* note on Gr. text, p. 74), which represents *τῶν ἐθνικῶν*, the more approved Gr. reading. This adjective is, however, unknown

to Pesh.—Possibly ܠܥܡܡܐ is meant as a loose rendering of *ἐθνικῶν*,—as the Latin Vulgate has "*gentibus*" here, not "*gentilibus*." The adjectival rendering of *ἐθνικός* appears also in Harkl., *e.g.* Mt. v. 47, and elsewhere. Thus the evidence of Harkl. against *ἐθνῶν* is distinct, while that of Philox. is open to question.

9. The use of ܨܒ (ܐܝܟ ܕܐܬܝ ܠܘܬ ܨܒ, *lit.*, *ἐβουλόμην γράψαι*) in the rendering of *ἔγραψα ἄν* by both translators is peculiar. For the impersonal ܨܒ followed by fut. with ܕ prefix (which some of our codices insert here), see Thes. Syr., *s.v.* Here ܨܒ becomes almost an auxiliary verb (like "would" in English). In modern Syriac it seems to be similarly used, but without ܕ,—as ܨܒ ܐܙܠ (= "I wish to go").*

Ib. The variant ܠܟܘܢ ܕ (=*ὑμῶν*) for ܠܗܘܢ ܕ (=*αὐτῶν*, as in all Gr. texts) is found in 2 and most texts of Philox., and adopted by Arab.; but 9, 12, 14, with 11, 18, 20, write ܠܗܘܢ ܕ; also Harkl. 1 stands apart, reading ܠܟܠܗܘܢ ܕ = *αὐτῶν πάντων*,—but probably by a mere slip of the pen for ܠܗܘܢ ܕ.

10. The Gr. authorities here read without exception *ἐὰν ἔλθω, ὑπομνήσω*: but Pococke's edition and most others represent *ἐὰν ἔλθῃ, ὑπομνήσθητι* (not otherwise attested, = ܐ ܥܡ ܕܐ ܬܐ ܐ). The Polyglots, Lee's, the American, and the present edition, read ܐ ܥܡ ܕܐ ܬܐ ܐ, exactly rendering the Greek as above.

These alternative readings differ in two points: (*a*) the pointing of the verb ܐܬܐ; (*b*) the presence or absence of the preformative ܐ, as regards the verb ܕܟܪ.

To take (*b*) first:—For ܕܟܪ (Poc.) 8 is the sole witness.—Putting aside for the moment 9, 18, all the rest read ܐܕܟܪ. It is evident that 8 has in mere inadvertence dropped the initial ܐ after the ܐ (final letter of ܐܬܐ ܕ) immediately preceding. The remaining ܕܟܪ could then only be understood as second person imperative *peal*, ܕܟܪ (= *ὑπομνήσθητι*, "remember *thou*"). This again required that the preceding ܐܬܐ ܕ ܥܡ ܐ should mean *ἐὰν ἔλθῃ* ("if *he comes*"),—for "if *I come*, remember thou [his doings]" would be meaningless. And hence (*a*) resulted the pointing ܐܬܐ ܕ (= ܐܬܐ, "if he comes," or "if he has come").

* Maclean, *Grammar of Vernacular Syriac*, s. 51.

Thus the twofold perversion is accounted for, by which the true text as in the Polyglots,—(and so Etzel before them, "quandocunque *venero recordabor*") with ܐܙܟܝ, first pers. fut. *pe.*, and ܐܬܕܟܪ, first pers. fut. *aph.*,—has been corrupted into that of 8 and Pococke, followed by Gutbir and all later editors, except Lee and the American; though Pococke (see his note *in loc.*) had pointed out its doubtfulness.

As regards (*a*), however, it is to be added that 1 (as also 17 and 19) writes ܐܙܟ—apparently representing ἔλθῃ—while they retain the true ܐܬܕܟܪ, giving thus a reading ἐὰν ἔλθῃ, ὑπομνήσω, which is intelligible, though otherwise unsupported.—As regards (*b*), the two copies above excepted, 9, 18, agree with 8 in dropping the preformative ܐ, but with the verb in plur., ܘܢܬܕܟܪ. Both, however, write ܐܙܟ (=ܐܙܟܝ), as if reading ἐὰν ἔλθω, ὑπομνήσθητε—unmeaningly. Arab. also represents ὑπομνήσθητε, but (more consistently) with ἐὰν ἔλθῃ preceding.

But it is not always clear what tenses and persons are indicated by the points in our copies,—and this caution applies especially to 1 and its reading ܐܙܟ.

Harkl. has ܐܢ ܐܬܕܟܪ ܐܙܟ ܕ, apparently intending the same sense as our text. Though ܐܙܟ might stand (in it and in some of our codices) for ܐܙܟ (ptcp. *poēl*), it can hardly be so meant, for the ptcp. would be ambiguous as between the meanings ἔλθω and ἔλθῃ, and a personal pronoun would be required after it (whether ܐܢ or ܗܘ).

Ib. The reading of all the editions, Polyglots included, ܡܣܟܝ (=ἐπισκεπτόμενος, or (as *ver.* 5 *supr.*) ἐργαζόμενος), is untenable. It is attested by but five, most of them untrustworthy, copies (4, 7, 8, 10, 15). It is unsuited to the context, it can hardly be construed at all, and it in no wise represents the Gr. φλυαρῶν, which (though ἅπ. λεγ. here in N.T.,* and abnormally used as an act. verb [C subjoins εἰς]) is the undisputed reading of the Gr. authorities. Dr. Field seems to have been the first to propose conjecturally the correction ܫܠܛ, which stands in place of ܡܣܟܝ in Harkl. Elsewhere, ܫܠܛ usually = καταλύω (as in Pesh. N.T. often, and in Harkl. now and then); but in Syr.-Hxp. it is the rendering of παραλαλῶ (as Ps. xliii [xliv] 17 [16], and of καταλαλῶ, Mal. iii. 13, 16). In this sense it may be accepted as fairly representing φλυαρῶ, understood as "to prate maliciously [against]." This correction is now amply verified by the evidence of all our copies of Philox. except

* But we have φλύαρος, 1 Tim. v. 13.

the five inferior ones above noted,—that is, of all the five oldest, and eight of the twelve later (eighteen in all being here available).—In this case Arab. agrees with the older text, and with Harkl.—The Harkl. translator notes that φλυαρῶν was an unusual word, and perhaps betrays his consciousness that his rendering of it is hardly adequate, by inserting it in Gr. characters on his marg.—The Latin of Etzel ("*facit in nos*"), of Pococke ("*facit nobis*"), and of the Polyglots ("*tractat nos*"), alike show the difficulty they felt in dealing with their Syriac text, هُدَ: كے.

Ib. For هُصِص كَه (impersonal, third pers. preter.) the ptcp. هُصِص (agreeing with the subject) is more usual, and is read here by some codices.—See Pococke's note *in loc.*, and *cp.* Mt. vi. 34. Harkl. supports our text as printed *supr.*, and a parallel for it is to be found in Syr.-Hxp. (Prov. xxx. 15).—The various points and other marks attached to the word in many of our copies (see footnote *in loc.*, p. 29 *supr.*) show that it was a difficulty to the scribes.

Ib. Philox. (all texts) writes ﻣﺤﺼﺤﻠﻪ ﻭﺍﻟﻜﻠﻪ =τοὺς ἐπιδεχομένους, with C and some mss, and supported by some Latin. Harkl. follows the other MSS and most mss, and the best Latin, which give τοὺς βουλομένους (ﻭﺍﻟﻜﻠﻪ ﻭﺍﻟﺤﻠﻪ); but in marg. *a* inserts ﻭﻣﺤﺼﺤﻠﻪ as alternative,—whether deriving it from Philox., or from a Greek exemplar, is doubtful.

11. All editions of Philox. prefix ο (= καί) to ﻭﺍﻟﻤﻜﻠﻪ ﻭﺍﻟﻤﻜﻠﻪ οσι (=ὁ κακοποιῶν); but codd. 1, 19 omit the copulative, as does Harkl.,—agreeing with all Greek MSS (except L) and many mss. Our other codices insert it, except 18, which instead of it subjoins ﻭ (=δέ) to οσι, thus agreeing with L and many mss which write ὁ δὲ κακοπ.); and so also Arab. and Etzel. No Greek reads καὶ ὁ κ.—As the prefix ο does not usually or properly represent δέ, and as ﻭ (the proper equivalent of δέ) is so weakly attested, I prefer to follow 1, 19, as in text *supr.*

12. Nearly all our codices, Arab., Etzel, and all editions, read ﻭﺍﻟﺤﻖ ﻣﻜﺘﻮﻣﻮ before ﻭﻣﻦ ﻣﻜﺘﻮﻣﻮ,—as if the Greek were καὶ ὑπ' αὐτῆς τῆς ἐκκλησίας καὶ ὑπ' αὐτῆς τῆς ἀληθείας, which is substantially the reading of C and of the Armenian version. Cod. 1 (alone) omits ﻭﺍﻟﺤﻖ ﻣﻜﺘﻮﻣﻮ altogether. Cod. 14, on the other hand, inserts it and omits ﻣﻜﺘﻮﻣﻮ ﻭﻣﻦ (which seems to have been originally the reading of A). But 1

has for its reading the support of A as corrected (*prima m.*), and of B and the rest. In view of the conflict of evidence, I have retained the words, but enclosed them in brackets, to mark the doubt.

Yet ܐܡܬܐ ܕܫܪܪܐ, if not part of the original text of *S*, must have been a very early interpolation; for not only is it attested (as above) by all our codices except 1, and by the Arab., but is also supplied in nearly identical form by the Harkl. (α) on its marg. (ܐܡܬܐ ܕܫܪܪܐ ܒܗ). The usual doubt, however, arises whether this marginal note refers to Philox., or to a Greek copy which read as C does or substituted ἐκκλησίας for ἀληθείας. Moreover, it may be asked, Why, if the Harkl. margin refers to Philox., does it write ܐܡܬܐ ܕܫܪܪܐ ܒܗ and not (as Philox. ܐܡܬܐ ܕܫܪܪܐ?

Possibly the explanation of the facts may be, that ἐκκλησίας was an early variant for ἀληθείας (as the alteration made by the scribe of A indicates): that the Philox. translator was aware of both readings, and placed one (ܫܪܪܐ) in his text and the other (ܐܡܬܐ) in his margin; that the scribe of 1, and of the exemplar followed by the Harkl. translator, preferred ܫܪܪܐ (= τῆς ἀληθείας), while the scribe of 14 preferred the other, ܐܡܬܐ (= τῆς ἐκκλησίας), and the remaining codices, including that followed by Arab., adopted the conflate reading which includes both (as in the editions), and which (among Greek MSS) C also exhibits;—and finally, that the Harkl. marginal reading comes from a second Greek exemplar which either (as 14) substituted ἐκκλησίας, or (as C) gave a conflate text.—The conflation was probably formed in the Syr. text independently of that in the Greek.

Ib. Our oldest codices (except 2) read ܝܕܥ ܗܘ (sing. = οἶδας), with א A B C and many mss,—also Latin and other versions,—instead of ܝܕܥܝܢ ܐܢܬ (= οἴδατε, as many other Greek), which nearly all our other copies (including 2) give (except 19, which sides with the older text, and 20 (of which presently), [18 is doubtful]); as also Etzel and the Polyglots, and all subsequent editions except Lee's.—It is to be added, in correction of the footnote on these words, p. 30 *supr.*, that Arab. renders as if reading ܝܕܥ ܐܢܐ (= οἶδα); also, that this is the reading of 20, not confirmed by any Greek text, though a few mss have οἴδαμεν. In this case Harkl. sides with 2 and the later text, inserting οιδατε (in Greek letters) on margin. — This insertion of such a familiar word is not to be classed with such instances as the marginal

φλυαρων (*ver.* 10 *supr.*), or ταρταρωσας and υπερογκα (2 Pet. ii. 4, 18) and others which are notable by reason of strangeness; it can only mean that the translator thus justifies his text by reference to his Greek exemplar, and tacitly corrects (or at least notes his departure from) the Philox. which he was re-handling. It follows therefore that Philox. as known to him read the words, as in our older texts, in the singular.

15. Our codices without variation read ܕܝܠܝ and ܕܝܠܝܐ (= οἱ φίλοι, τοὺς φίλους), strongly supported by the Greek authorities (all MSS except A) as to the former, and almost unanimously (all MSS) as to the latter.—Harkl. (*a*) offers ܐܚܐ (= οἱ ἀδελφοί) on his marg. as alternative in the former case, and in the latter his text (all codd.) substitutes ܐܚܐ (= τοὺς ἀδελφούς). Here, therefore, we have a Harkl. note which has reference to the variation of the Greek text only, irrespective of the Philoxenian.

JUDE.

1. The prefix ܒ in ܒܚܘܕܐ is not to be taken as implying that our translator read ἐν before Ἰησοῦ in his exemplar*: the Syriac idiom demands the preposition.

2. The variant ܒܚܘܕܐ (= ἐν ἀγάπῃ), for ܘܚܘܕܐ (= καὶ ἀγάπῃ, as all Gr. read), is strongly attested,—by 9, 12, 14 as well as by 13, 18, 19, 20, and the bulk of our later codices, by Arab. as well as by Etzel. Yet, in view of the lack of Gr. support, it seems best to read ܘܚܘܕܐ with 1, 2, confirmed by 3, 4 and the important fragment 6. In some manuscripts ܒ is so written that ܘ may readily be mistaken for it.

3. ܐܢܓܐ] This form of writing the word so as to naturalize it is authorized by Pesh. usage (as *e.g.* Mt. xviii. 7;—so also Curet.†), and Codd. 1, 2 adopt it here. Our other codices write it as a transliterated word (ܐܢܐܓܩܐ = ἀνάγκῃ), and so Harkl. (ܐܢܐܓܩܐ).

Ib. For ܐܝ ܡܫܬܕܠ (= παρακαλῶν), see Note *supr.* on 2 Joh. 5.

Ib. Both versions render ἐπαγωνίζεσθαι as if it were ἵνα ἀγῶνα ποιῆτε,

* As in Westcott and Hort's note *in loc.* ("Select Readings").

† Cod. Sinait. (Lewis) here writes ܐܢܐ by error for ܐܢܓܐ.

—and in Pesh. ὁ ἀγωνιζόμενος is similarly rendered, 1 Cor. ix. 25. But Pesh. elsewhere, and Harkl. everywhere, make ἀγωνίζομαι (ἐπαγωνίζ. does not recur in N.T.) = ܐܬܟܣܝ (except Col. iv. 12, where both vary independently). Thus the coincidence of Philox. and Harkl. versions in this instance is notable among the tokens of their affinity.

4. Here, in their rendering of (the ἅπ. λεγόμ.) παρεισέδυσαν, we have signal evidence of their interdependence. Neither here evades (as elsewhere we have marked them evading) the attempt to give the force of the compound verb (see note on Gr. text of 2 Pet. i. 5, p. 58 *supr.*) by treating it as a simple one; but both make use of the well-chosen periphrasis ܥܒܕ ܡܥܪܟܐ ܥܠܘܗܝ (= περιεποιήσαντο εἰσαγωγήν: note that the noun is a rare one, nowhere else in Harkl., and not in Pesh.). In this case it is clear that Harkl. is the borrower. He never of his own initiative ventures on such a rendering: the bold and successful periphrasis marks the method of Philox.

Ib. Another case of interdependence occurs in the rendering of κρίμα. This word occurs in these Epp. only here and 2 Pet. ii. 3. Both versions there render it ܕܝܢܐ (by which word both invariably represent κρίσις); here, they coincide in simultaneously changing to ܦܘܪܥܢܐ.—In Pesh., likewise, κρίμα = ܦܘܪܥܢܐ, 1 Cor. xi. 29; in Harkl., ܕܝܢܐ. But Pesh. and Harkl. alike employ ܦܘܪܥܢܐ to represent κατάκριμα (as Rom. v. 16) and other like compounds.

Ib. Philox. here introduces in his rendering an effective paronomasia, ܠܐ ܦܘܪܥܢܐ . . . ܠܐ ܦܘܪܩܢܐ, which is not in the Gr. (χάριτα . . . εἰς ἀσέλγειαν), of Hebraic character. *Cp.* Isai. v. 7, ויקו למשפט והנה משפח. This is not reproduced by Harkl., which renders ἀσέλγειαν by ܕܚܣܪܘܬܐ.

Ib. After ܡܪܢ (= δεσπότην), Philox. (all codices) inserts ܐܠܗܐ (= Θεόν), with Gr. K L P and many mss. This reading if accepted would strengthen the case for understanding τὸν μόνον δεσπότην of the Father.* But most of our copies (not 1, 2, 12 or 14,—9 *hiat*) also omit the ο (= καί) before Κύριον,—thus forcing the words to describe "our Lord Jesus Christ" as τὸν μόνον δεσπότην Θεόν. For the omission there is hardly any Gr. authority, unless we rely on the citation by Cyril Alex. (*Act. Conc. Ephes.*; see Tischendorf *in loc.*). And some of the best of our later codices, 13, 18, 19, 20, side with the older in

* See Dr. Mayor's note *in loc.* on this point.

retaining the copulative; also Arab., as well as Harkl. But all the rest, and Etzel, omit; as also the Polyglots and all editions, except Lee's.*

5. On *βούλομαι*, rendered ܨܒ, see Note *supr.* on 2 Joh. 12.

Ib. Of the rival readings, *πάντα* and *τοῦτο*, Philox. ignores the latter; and most codices, with Arab. and Etzel, read ܟܠܗܘܢ (=[*ὑμᾶς*] *πάντας*), —unsupported otherwise. But 1, 2, with Harkl., write ܟܠܗ (= *πάντα*), which agrees with the best Gr. authorities (see note† on Gr. text, p. 78 *supr.*). Note that though 1, 2, and Harkl, read ܕܝ ܢܒܥ ܐܢܬ ܟܠܗ, they represent *εἰδότας πάντα*, without *ὑμᾶς*,—whereas the ܕܝ ܢܒܥ ܐܢܬ ܟܠܗܘܢ of the later Syr. text represents *εἰδότας ὑμᾶς πάντας*. The ܐܢܬ in both is enclitic after the ptcp., and is not to be regarded as a separate pronoun. It is the suffix ـܗܘܢ, in the latter reading, that represents *ὑμᾶς*.

6. Here both versions concur in the misrendering of *ἀϊδίοις* by ܠܐ ܡܬܝܕܥ (= *ἀγνώστοις*), as if formed from *εἰδέναι*, *οἶδα*, and not from *ἀεί*. (So, too, Arab. represents *ἀοράτοις*.) Into this mistake Harkl. has been led by following Philox.; for in the only place where the word recurs in N.T. (Rom. i. 20) he renders it rightly by ܕܠܥܠܡ (Pesh. ܕܡܬܚܙܐ). A like etymology is cited, from one authority, in *Steph. Thesaur.* (London, 1819),—*ἀΐδιος*, *παρὰ τὸ εἶδω*, *τὸ βλέπω*;—and, from another, an equally erroneous guess,—*ἀΐδιος*, *παρὰ τὸ ἔζω*. This latter, in the original *Thesaur.* (1572) is ascribed to Eustathius, and explained, *ὁ μὴ ἵζων, ἀλλὰ βέβαιος καὶ στάσιμος*.

7. Before ܗܠܝܢ [*or* ܗܢܘܢ] (=*πρόκεινται*), three of our copies, 13, 19, 20, which elsewhere show signs of correction after Harkl., follow it in interpolating ܒܣܪ (=*τέφρα*,—*cp.* *τεφρώσας*, 2 Pet. ii. 6)‡ and at the same time prefixing ܒ (to express *προ-*) to ܗܠܝܢ

* Correct note *in loc.*, p. 32, where this exception has been overlooked.

† In correction of that note, and of Tischendorf's *in loc.*, it is to be stated that B as well as ℵKL inserts *ὑμᾶς* after *εἰδοτας*,—as pointed out by Dr. Mayor, p. clxxxiii. on the authority of Cozza-Luzi's photographic facsimile.

‡ White wrongly renders "*cineris*" (as if the word were = *τέφρας*, genit.). Wetstein (*in loc.*) suggests that *τέφρας* is to be read for *ἑτέρας*, which in the Gr. text stands before *πρόκεινται* and after *σαρκός*: and this the Old Lat. favours, by omitting "*alteram*" after "*carnem.*" But in *Prolegg. in* [*pseudo-*]*Clem. R.*, page v, he correctly reports the reading of his codex (13), and renders it *τέφρα*. Neither 3, 19, 20, however, nor Harkl., omits the Syr. equivalent of *ἑτέρας*.

(which properly = κεῖνται only). This interpolation is found also in the Old Latin (*ap.* Lucif. Calar.), "*cinis propositae sunt exemplum.*"*

Ib. The words that follow are read in three different forms :—

(*a*) By the editions, with the majority of late codices, and also 14 and (probably) 9, and by Arab., and Etzel, ܢܘܪ ܐܬܐ (= ὑπὸ πῦρ);

(*b*) By 12, 13, 18, 19, 20, with Harkl., ܢܘܪ ܕܐܬܐ (= δεῖγμα πυρός);

(*c*) By 1, 2, with 3 and (omitting ?) 4, 6, ܢܘܪ ܕܐܬܐ ܐܬܐ (= ὑπὸ δεῖγμα πυρός).

Of these (*c*), though so strongly attested, looks suspiciously like a conflation of (*a*) and (*b*).—Between these two, one can scarcely hesitate to prefer (*b*);—for (*a*) is to all appearance a corruption of it—ܐܬܐ for ܕܐܬܐ—by dropping out two letters, the ܐ and final ܗ; and moreover it is opposed by all Gr. texts, which unanimously give δεῖγμα. Yet it is to be borne in mind that (*b*) is really attested only by 12, 18;—for (as has been pointed out above) 13, 19, and 20 are here merely conforming to Harkl. It may be that (*c*) is to be preferred as the true reading of Philox., representing a variant προκεινται ὑπόδειγμα (for δεῖγμα, as 2 Pet. ii. 6) mistakenly read by the translator as ὑπὸ δεῖγμα.—Or again, ܕܐܬܐ ܐܬܐ ܡܨܥ may represent ὑπόκεινται† (for πρόκεινται) δεῖγμα.

In any case, ܕܐܬܐ must be restored, whether after ܐܬܐ or instead of it. The presence of ܐܬܐ, if a corruption, is a very early one, being common to our earliest manuscript (1) and our earliest version (Arab.).

The construction of πυρός with δεῖγμα and not with δίκην, as in all copies of Philox., is upheld (see Gr. text, p. 79 *infr.*, and note) not only by the Old Lat. (*ap.* Lucif. Cal. *ut supr.*) but by Harkl.—though White's Lat. version represents it otherwise.

Ib. The rendering, common to both versions, of δίκην ὑπέχουσαι, by ܒ ܡܫܬ ܕܝܢܐ, is far from correct; it would properly represent εἰς δίκην κατακριθεῖσαι (cp. 2 Pet. ii. 6, where both have ܕܝܢ = κατέκρινεν).

8. Where ἐνυπνιάζομαι elsewhere occurs in N.T. (only Act. ii. 17), or in LXX (*passim*), it means simply "to dream" (as Old Lat. here renders, "*somniantes*"). The paraphrase of it (see note on Gr. text,

* *De non conveniendo c. Haeret*, p. 219.

† Ὑπόκειμαι is not found in N.T.; but in LXX.,—as ἀντίγραφον ὑποκείμενον, 1 [3] Esdr. viii. 9.

p. 79 *supr.*) given here by Philox. and Harkl. is of uncertain meaning; for the rare ptcp. ܡܫܬܘܝܝܢ which they employ (not elsewhere in Pesh. or Harkl.) may mean (1) (as in the Syr. of Wisdom (iv. 2) = ποθοῦντες) "longing (*or* lusting) in dream,"—or (2) as others interpret it, "imagining in dream" (as if = φαντασιούμενοι,—so Pococke, "imaginantes"). See Dr. Mayor, *in loc.*, p. 33. Whichever meaning be preferred, the fact of the concurrence of the two versions in the peculiar treatment of the Gr. is equally signal as a mark of their affinity.

9. On the other hand, they concur in the very weak rendering of διακρινόμενος διελέγετο by the ܡܡܠܠ ܗܘ which makes no attempt at giving the force of either compound verb. For διακρινόμενος see further on *ver.* 23.

Ib. Here again in rendering ἐπιτιμήσαι σοι, the versions coincide in using a verb ܒܥܐ, which in Pesh. is found else only 1 Tim. v. 1 (there = ἐπιπλήσσω), and in Harkl. not at all. Both usually represent it by ܦܩܕ.

11. Both likewise concur in representing the moral sense here given to ἐξεχύθησαν, by ܐܫܬܕܪ. Parallels are to be found in O.T. Pesh.; and in Syr.-Hxp. (as Jer. ii. 20, διαχυθήσομαι = ܐܫܬܕܪ. In N.T. Pesh. (not Harkl.) we find, 1 Pet. iv. 4, συντρεχόντων ὑμῶν εἰς ἀνάχυσιν concisely translated, ܡܫܬܕܪܢܐ;—also Rom. i. 27, ἐξεχύθησαν (which the translator evidently read for ἐξεκαύθησαν of all Gr. texts) is rendered as here. Hence Pococke and the Polyglot and other editors, and White [Harkl.], have been misled into rendering the Syr. verb here, "*exarserunt.*"].

Ib. The rendering of ἀντιλογία here, whether by ܟܘܫܢܐ (as the older copies of Philox.), or by ܟܘܫܢܐ (as the later copies, and Harkl.), is not found in Pesh., nor elsewhere in Harkl.—Even the cognate ܟܘܫܢ, and the parent verb ܟܫ, are rare in the former, and seem to be absent from the latter.

12. For ܒܚܒܐܝܟܘܢ (= ἐν ταῖς ἀγάπαις αὐτῶν) see third Note *supr.* on 2 Pet. ii. 13. Here, Harkl. concurs with Philox. in representing ἀγάπαις (but with ὑμῶν for αὐτῶν); yet is scrupulous to note in marg. that ἀγάπη properly = ܐܗܒܬܐ (which word he gives as alternative reading in 2 Pet., while in his text he represents ἀπάταις). See note on Gr. text of 2 Pet., p. 63 *supr.*

Ib. For ܣܦܝܠܐܣ = σπιλάδες (in both versions) *cp.* 2 Pet. ii. 13, where both make ܣܦܝܠܘܣ = σπῖλοι,—a small but significant coincidence, in the change from noun to participle,—especially as the employment as here of a participle to represent a noun is strange.

Ib. The agreement again of both versions in here representing the rare verb συνευωχούμενοι by ܣܘܢܐܘܟܘܢ is made doubly notable by the fact that both render the same verb otherwise (by ܣܘܢܐܬܐ) in the parallel passage of 2 Pet. (ii. 13,—see Syr. text, p. 16 *supr.*). It occurs nowhere else (and the simple εὐωχοῦμαι not at all) in N.T. In Pesh. N.T., neither verb is found;—in Harkl., only ܐܬܥܢܓ, once (1 Tim. v. 6, where it = σπαταλῶ).—Here, as in 2 Pet., both versions fail to represent the συν- of the compound verb. And even the ὑμῶν after ἀγάπαις here,—and similarly the ὑμῖν after συνευωχούμενοι in 2 Pet. (both of which Harkl. represents and thus suggests συν-)—disappear in the rendering of Philox., which replaces ὑμῶν by αὐτῶν here, and in 2 Pet. omits ὑμῖν. Both also connect συνευωχ. here with σπιλάδες, and make ἀφόβως qualify ποιμαίνοντες (see Dr. Mayor's note, p. 41).

Ib. For φθινοπωρινά (understood as of trees "that cast their fruit"), Philox., taking it as a compound of φθίνω with ὀπώρα (in its secondary sense of "fruit"), offers the periphrasis ܐܬܘ ܕܦܪܝ̈ܐ. (For the other explanation, "autumnal"—from φθινόπωρον = "the declining autumn" (ὀπώρα), see Dr. Mayor's Appx., p. 55.) Harkl. in this follows Philox.,—both (1) as to the noun, ܦܪܝ, which is not in Pesh. N.T., and occurs but once in Apoc. (xviii. 14, where for ὀπώρα σου the older version has ܐܬܪ; the later, ܐܬܪ ܕܦܪܝ̈ܐ),—and (2) as to the verb, ܐܬܐ, which Philox. has in the sense of καταπαύομαι, 2 Pet. ii. 14 (ܡܬܬܐ); Pesh. only Jac. iv. 14 (ܡܬܬܐ = ἀφανιζομένη);—but Harkl. in neither place.

Ib. The manner in which Philox. deals with ἐκριζωθέντα invites remark. Not only does he put aside the obvious and quite adequate rendering of this verb by ܐܬܥܩܪ, which both Pesh. and Harkl. everywhere else employ, but he substitutes a periphrasis ܕܐܬܠ ܒܐܝܠܢ ܡܢ ܫܪܝܫ̈ܐ, = ἀναβάντα (*lit.*, καὶ ἀνέβησαν) ἐκ ῥιζῶν αὐτῶν, which rather means "*grown* up" than "*plucked* up";—in fact Pococke and others render it "et *ascenderunt* a radice sua"; and the Polyglots even less intelligibly, "quarum [arborum] e radicibus *emerserunt*."—Probably he here uses ܐܬܠ as = ἀνεσπάσθη,—of which meaning it seems to be

capable;—for though the Lexx. do not record it as thus used in *peal*, we find ܐܶܬܰܬܟ (*ethpa.*) = *ἀνεσπάσθη* (Act. xi. 10, Pesh.); also the ptcp. *aph.* ܡܰܬܫ = *ἀνασπάσει* (Lc. xiv. 5, Pesh. and Harkl.), and the fut. *aph.* ܢܬܫ = *ἀνασπάσῃ* (Dan. vi. [vii.] 19, Syr.-Hxp.).—Harkl. here, while with Philox. he avoids ܐܬܚ, yet instead of ܫܟ uses in his similar periphrasis the better-chosen ܐܬܠܥ (ܠܥ = *ἐκτίλλω*, *ἐκσπάω*, belongs to the Syro-Hexaplar vocabulary, see *Thes. S.*, *s.v.*).

13. Here, on the contrary, for *ἐπαφρίζοντα* (a rare verb) Syriac offers no equivalent. Both versions alike expand it into δι' [Harkl., *ἀπ'*] *ἀφροῦ αὐτῶν δεικνύντα.*

Ib. For ܠܝܠܐ ܕܩܛܡܐ = ὁ *ζόφος τοῦ σκότους*, *cp.* second Note *supr.* on 2 Pet. ii. 4.

14. ܫܒܥܝ (= *ἕβδομος*)] Philox. here, and always, expresses the ordinal number (as Pesh. does) by the cardinal with prefix ܕ, which is the idiomatic usage. But Harkl. here employs the later adjectival form, ܫܒܥܝܐ; and similarly writes ܐܚܕܐ for *ὄγδοον* (2 Pet. ii. 5, where Philox. has ܫܡܢܝܐ),—and so elsewhere in places where the ordinal denotes *second*, *third*, &c., *in a series*.—But in the two remaining instances where an ordinal (*δεύτερος*) occurs in these Epp. (2 Pet. iii. 1; Jud. 5)—merely meaning *second*, or *secondly*, as opposed to *first*, Harkl. with Philox., renders by ܕܬܪܝܢ. *Cp.* on this point (*e.g.*) the Pesh. and Harkl. renderings of Mt. xxii. 26, and of Joh. xxi. 14—17.

14, 15. In these two verses our version exhibits three remarkable agreements with readings in which ℵ is singular or nearly so among Gr. authorities.—(*a*) In 14, it represents *ἐν μυριάσιν ἁγίων* (for *ἐν ἁγίαις μυριάσιν*)—but ℵ, &c., add *ἀγγέλων*;—(*b*) In 15, *πᾶσαν ψυχήν*, for *πάντας τοὺς ἀσεβεῖς*;—(*c*) In 15, after *ἔργων*, it omits *ἀσεβείας αὐτῶν*.—In (*a*) and (*c*) the text of Philox. shows no variation; in (*b*) the reading rests solely on codd. 1, 2;—and in it ℵ stands alone among Gr. authorities. The Sahidic alone of the versions agrees with ours and with ℵ in all three places: Harkl. in none of them. (See the Gr. and Syr. texts, pp. 35, 80, *supr.*, and the notes on each, *in loc.*).

15. ܠܡܥܒܕ ..... ܕܢܥܒ (= *ποιῆσαι* ..... *καὶ ἐλέγξαι*)]. This inconsistency in rendering the two Gr. infinitives occurs only in codd. 1, 2. The rest write ܠܡܬܥܒ for the latter,—to all appearance merely a

scribe's grammatical correction; the true reading of Philox., with its irregularity, is no doubt that which the two oldest copies preserve. Harkl. corrects it in the opposite way, by writing the former verb as well as the latter in the infinitive (ܠܡܥܒܕ). Notably, it is the habit of Harkl. to render Gr. infin. by infin.; Philox. tends to substitute (where admissible) the fut. with ? prefix.

16. Here Philox. once more, in rendering μεμψίμοιροι, offers a fairly adequate periphrasis (see note on Gr. text *in loc.*): Harkl., forsaking the guidance of the prior version, is misled—by a reading (else unknown) which he records on his marg., μεμψιμυροι—into an attempt to render the word etymologically (as if = μεμφόμενοι μυριάδα),* ܕܒܟ ܡܢ ܪܒܘܬܐ. White renders "*conquerentes de principatu*," but the Gr. of Harkl. marg. implies ܡܢ ܪܒܘܬܐ (=μυριάς, as *ver.* 14), not ܡܢ ܪܒܘܬܐ (=μεγαλωσύνη, as *ver.* 25).

Ib. For ܗܦܪܘܓܐ (=ὑπέρογκα), see note (p. 17), and first Note *supr.*, on ܢܦܘܚܐ, 2 Pet. ii. 18.—The form here used is the Syro-Hexaplar rendering of the same Gr. word, Thren. i. 9,—also (as cited by Masius, *Syr. Pecul.*, *s.v.*), Deut. xxx. 11.

20. Neither version attempts to express the superlative ἁγιωτάτῃ,—both render merely as if ἁγίᾳ, which no Gr. gives, were read here.

22. For ܘܗܟܢܐ (= καὶ οὓς μέν), 10 and 20 (and Arab. similarly) read ܘܗܠܝܢ; representing καὶ τὸ ἱμάτιον αὐτῶν (*sc.*, the ἐσπιλωμένον χιτῶνα). The noun ܠܒܫ is sometimes written without ܐ, and its use = ἱμάτιον is frequent in Pesh. (In the footnote *in loc.*, p. 37, the reading of 10 is wrongly given as ܘܗܠܝܢ.)

22, 23. To the notes (p. 82 *supr.*) on the complicated variations in the text of these verses, the following remarks are supplementary.

(*a*) Philox. here, against Harkl. and the other versions, and the Gr. manuscripts, supports the form in which the passage is cited by a writer so early and so learned as Clement of Alexandria (οὓς μὲν ἐκ πυρὸς ἁρπάζετε, διακρινομένους δὲ ἐλεεῖτε (*Strom.* vi. 8)—and by Jerome

* For an example of the etymological skill of Harkl., see his note on Act. x. 1, where he explains Κορνήλιος as=κορὴν ἡλίου: also (assuming the later Syr. version of Apoc. to be his) his rendering of ἐν μέσῳ οὐρανήματι, as if it were written, ἐν μέσῳ οὐρὰν αἵματι (or —τος) (Apoc. viii. 13).

similarly, "*alios quidem ex igne rapite*, aliorum vero qui *judicantur miseremini*" (*In Ezech.*, xviii. 7).

(*b*) Of the two classes into which the authorities here divide themselves—those which (as ℵ A B, &c.) distinguish three classes in the passage,—and those which (as C K L P, &c.) reduce them to two—Philox., with Clement and Jerome, belongs to the latter—as does also Harkl. (though with difference).

(*c*) Both Syriac versions, also with Clement and Jerome, read διακρινομένους (for —όμενοι).

But (*d*) Harkl. differs from Philox., Clem., and Jer.,—(1) in expanding ἁρπάζετε into σώζετε ἁρπάζοντες,—(2) in inverting the order of the two classes;—and also (3) it connects ἐν φόβῳ (which Clem. and Jer. do not include in their citation) with ἁρπάζετε instead of with ἐλεᾶτε.

And finally, (*e*) Harkl. retains the verbs employed by Philox. (ܫܕܐ, ܡܦܠܓ, ܙܥܩ [ZĀ]), while he alters the passage in substance otherwise—though the use of ܡܦܠܓ to represent διακρινομένους is strange, and difficult to account for (see next Note).

23. It is hardly possible to regard ܡܦܠܓ as a rendering of διακρινομένους: in Pesh. usage it is the proper equivalent of μεταμελομένους. Above (*ver.* 9) both versions translate διακρινόμενος by ܦܠܓ—apparently in the sense of "disputing"; but though this meaning would suit ἐλέγχετε διακρινομένους (as A C read), it is hardly compatible with ἐλεᾶτε.

In order therefore to solve the difficulty which the word presents, we are compelled to suppose that Philox., though knowing (as *ver.* 9 proves) the proper meaning of διακρινομένους, yet felt it to be so inappropriate here that he judged it necessary to force on the verb the meaning conveyed by ܡܦܠܓ,—passing from the idea of "*wavering* in mind" (as διακρινόμενος, Jac. i. 6) to that of *change* of mind or purpose (as μετανοῶ, μεταμέλομαι), and that Harkl. adopted from him this perversion of the Greek.

All the Gr. authorities write διακρινομένους (*or* —όμενοι) here; there is no reason to suspect that the exemplars used by the two translators, can have read μεταμελομένους (*or* —όμενοι) instead. The only alternative reading that offers itself as possible is διαπριομένους (as διεπρίοντο, Act. v. 33,—*cp.* vii. 54); but it is hardly plausible enough to be worth suggesting.

But the Syriac text may perhaps admit of emendation. As we have

seen, it agrees with that of Clement, and of Jerome. Clement does not explain διακρινομένους, but he probably understood it as Jerome does, who apparently derived his reading from Clement, and (as above stated) renders it by "qui *judicantur*" [and so in Lat. Vulgate (though it reads ἐλέγχετε for ἐλεᾶτε) "*judicatos*"]. Now seeing that the Syr. renders διακρινόμενος (*middle*) by ܦܠܓ (*peal*) in *ver.* 9, he may be expected to render it here, if with Jerome he regarded it as *passive*, by the *ethpeal* ܐܬܦܠܓ—plural, ܐܬܦܠܓܝܢ. The change of a single letter ܓ into ܐ, and the dropping of the second ܝ, would then give, as an easy corruption, the ܐܬܦܠܐ of our text.—Yet it seems rash to suppose that such a corruption should have been admitted so universally as to have supplanted the genuine reading in all copies,—and so early as to have passed unquestioned into the Harklensian revision.

24. Philox. here supports C and some mss which interpolate ἀσπίλους καί. Harkl. confirms this,—independently as it seems, for he renders the adject. by ܠܐ ܡܬܬܠܝܢ, a different form from the ܠܐ ܕܡܬܠܝܢ of Philox., though from the same root ܬܠܝ (= σπιλῶ).

24, 25. As the words ܩܕܡ ܟܘܪܣܝܗ ܕܡܫܝܚܐ (= κατενώπιον τῆς δόξης αὐτοῦ ἐν ἀγαλλιάσει) are omitted by codd. 1, 14, and (partly) by 2,—and as the other copies, though they insert, misplace them contrary to the Gr. and to the requirements of the context, it would be better to place them [in brackets] earlier in the passage, at the end of *ver.* 24, so as to connect them (as in the Gr.) with ܘܢܩܝܡ (=στῆσαι).—For the words which 1 and 2 interpolate instead, ܡܢ ܐܬܪ ܕܐܬܦܠܓ ܠܗ ܒܪܝܪ ܟܘܪܣܝܗ ܕܡܫܝܚܐ (=καθαρισθέντας κατὰ τὸ θέλημα τῆς δόξης αὐτοῦ)—no other authority appears to be forthcoming, and no source suggests itself.—Their insertion has no doubt caused (by homœotel.) the omission above noted as affecting the text of codd. 1, 2.

25. In the notes, p. 83, it ought to have been pointed out that *S* (alone) reads τιμή for ἐξουσία, and removes μεγαλωσύνη to stand after it.

Also, the last note on that page ought to be thus:—

πάντας τοὺς αἰῶνας] ℵ, 27 36 99, cop, *om* πάντας. After αἰῶνας, L, few mss, hkl (mg) lat *vg* (cl), *add* τῶν αἰώνων.

NOTE

ON THE USE OF ܠܘܬ WITH PRONOMINAL SUFFIX IN THIS VERSION.

The possessive pronoun used adjectivally, or the genitive of the personal pronoun used possessively, of the Greek, is commonly represented, in Syriac as in Hebrew, by a pronominal suffix attached to the noun denoting the object possessed. But sometimes (though exceptionally), even in the earlier Syriac, it is expressed as a separate word, formed by attaching the suffix to the particle ܠܘܬ. So in the Peshitta N.T. we find ܙܒܢܐ ܕܝ ܠܝ = ὁ καιρὸς ὁ ἐμός (Joh. vii. 8,—*cp.* vii. 6).

In the later Syriac, especially in translations from the Greek,—notably in the (seventh-century) Syro-Hexaplar O.T. and the Harklensian N.T.,—this usage is so frequent as to have become habitual.

In our Philoxenian Four Epistles it occurs,—not indeed normally, yet by no means rarely,—in all twenty-one times (in 2 Pet. eleven times, in 2 Joh. once, in 3 Joh. thrice, in Jud. six times); whereas in the Harklensian text of the same Epistles it has almost superseded the vernacular use of the pronominal suffix with the noun, which remains only here and there in that text—apparently as a survival from the prior version.

In six of these twenty-one instances, the suffixed ܠܘܬ represents the adjective ἴδιος (2 Pet. i. 3, 20; iii. 3, 16, 17; Jud. 6);—yet not uniformly, for in two of the places (eight* in all) where ἴδιος occurs, it is expressed (2 Pet. ii. 16, 22)† by the pronominal suffix attached to the noun affected (which is the Peshitta usage in representing ἴδιος).—In the remaining instances likewise (fifteen in all) there is not uniformity of usage, nor is it to be expected. Our translator's habit is to guide himself not by definite rules, but in each place to choose what word or form seemed to him best to convey the sense of his original. But in six of these fifteen places it is to be noted that his ܠܘܬ with suffix represents the genitive (possessive) of a personal pronoun placed *before* the noun which denotes the object possessed (2 Pet. i. 16; ii. 2; iii. 7; Jud. 3, 18, 20). In these places the displacement of the pronoun presumably has some significance in the Greek, which the Syriac attempts

* Seven of these are in 2 Pet., in which Epistle it is a favourite word.

† In one of these places (ii. 16) the ἴδιος has no special force (ἰδίας παρανομίας), and Philox. loses nothing by neglecting it. In the other (ii. 22) Philox. repeats verbatim the words as cited from Prov. xxvi. 11 (Pesh.).

to reproduce by this ܗܘ with suffix. In four of them the intention is obviously to emphasize the pronoun. In 2 Pet. i. 16 (*τῆς ἐκείνου μεγαλειότητος*), and Jud. 18 (*τὰς ἑαυτῶν ἐπιθυμίας*), the choice of pronouns marks the emphasis further. So too in 2 Pet. iii. 7 (*τῷ αὐτοῦ λόγῳ*) the emphasis is reverential, and seems to point to the (somewhat remote) subject (see *ver.* 5, *τοῦ Θεοῦ*). Again, in Jud. 20, the writer's appeal to his readers for personal effort, on the basis of their existing faith, is pointed by the prominent position given to the pronoun (*τῇ ὑμῶν πίστει*). In all these cases the ܗܘܟ, ܗܘܟܘ, ܗܘܟܗ of Philox. reproduces the *emphatic* force of the Greek. In the two remaining, the like force takes different forms.—In 2 Pet. ii. 2 (*αὐτῶν τῇ ἀσελγείᾳ*) the transposition of the pronoun points to the "false teachers" whose "lascivious way" many will follow, and the Syriac ܗܘܟܘ ܙܢܘܬܐ marks this; whereas ܙܢܘܬܐ ܗܘܟܘ would rather convey "will follow *their own* lascivious way." In Jud. 3 (*ἡμῶν σωτηρίας*) the order of the words indicates that (as the epithet *κοινῆς* requires) by "*our* salvation" the writer does not mean "salvation for himself and those about him," but "salvation which is mine and yours," yours as well as mine: in Syriac, ܦܘܪܩܢ ܕܝܠܟ, not ܦܘܪܩܢ merely.

Similarly, in the remaining instances, in which the Greek though it implies emphasis does not mark it by choice or order of words, the Syriac translator at his own discretion indicates it by ܗܘ with suffix. Thus, in 2 Pet iii. 13 ܗܘܟ is emphatic for the same reason as in iii. 7, though in *κατὰ τὸ ἐπάγγελμα αὐτοῦ* the pronoun is not placed before the noun as in *τῷ αὐτοῦ λόγῳ*.—Thus, too, by ܗܘܟ (2 Pet. i. 15; 3 Joh. 4) there is laid a personal stress on "*my* departure," "*my* children" (*τὴν ἐμὴν ἔξοδον, τὰ ἐμὰ τέκνα*),—just as in the instance above cited from the Peshitta (Joh. vii. 8). So again in 3 Joh. 12 (*ἡ μαρτυρία ἡμῶν*), in which place the ܗܘܟ emphasizes the reference to *ἡμεῖς μαρτυροῦμεν*, just before.—In 2 Joh. 12 (*ἡ χαρὰ ἡμῶν*) the force of ܗܘܟ is to mark that the joy, as in Jud. 3 (see above) the faith, is "ours" in the sense of "mine and yours."—With this is to be reckoned the ܗܘܟ of Jud. 21 (where Philox. reads *ἡμῶν* in the Greek, unsupported), for this verse merely repeats the ܦܘܪܩܢ ܕܝܠܟ of Jud. 3; *ζωή* and *σωτηρία* being in Syriac alike expressed by ܦܘܪܩܢ.—Yet again, in 2 Pet. ii. 12 (*ἐν τῇ φθορᾷ αὐτῶν*), ܗܘܟܘ has the same distinctive emphasis as in ii. 3,—the translator (wrongly perhaps) taking *αὐτῶν* to relate to the (persons or) things indicated by the plur. relative pronoun in the words

ἐν οἷς ἀγνοοῦσιν.* (Note that he cannot have understood αὐτῶν to be the ἄλογα ζῶα of *ver.* 12,† for ܚܝܘ̈ܬܐ (= ζῶα) is feminine, and would require ܗܢܘܢ.)

In Jud. 16 ܗܢܘܢ probably indicates that ἑαυτῶν was read in the exemplar used by Philox. for αὐτῶν (as in *ver.* 18), with C L P and some mss,—a point which I have overlooked in constructing the Greek text.

In the only instance that remains, 3 Joh. 9 (ὁ φιλοπρωτεύων αὐτῶν), the genitive pronoun is not possessive; and the ambition for pre-eminence imputed by the phrase is better brought out by ܗܢܘܢ than if in the ordinary way the suffix were attached to ܪܫܝܬܗ.

SUPPLEMENTAL NOTES ON JOHN VIII. 1–12.

Recension I (pp. 44, 88).

VIII. 4, 6. The omission by D of τοῦτο δὲ εἶπον πειράζοντες αὐτόν, ἵνα ἔχωσιν κατηγορεῖν αὐτοῦ, is compensated in advance by the words which it has introduced into *ver.* 4, ἐκπειράζοντες αὐτὸν ἵνα ἔχωσιν κατηγορείαν αὐτοῦ.—In M, which omits the words as D does from *ver.* 6, they appear in slightly varied form after *ver.* 11.

Recension I' (pp. 45, 90).

7. In the note on προσεδόκησαν (p. 90), the words "in hkl" are to be struck out.

Recension II (pp. 48, 91).

7. If the comma be placed before μαρτυρῶν (= ܡܣܗܕ̈ܢ), that participle is to be read with μαρτυρησάτω (= ܢܣܗܕ) following ("testifying let him testify,"—pleonastically, as often in LXX, and sometimes in N.T., as Mt. xiii. 4).—But if it be placed after μαρτυρῶν, the construction is, ὅστις .... μαρτυρῶν, ὡς ἄμεμπτος ("whoso [is] .... *testifying*, as one free from like blame"). The participle cannot be construed as = μαρτυρούμενος ("*attested* as free from blame"), for the passive ptcp. is in Hkl. rendered by ܡܣܗܕ̈ܢ, which Pesh. avoids usually by periphrasis, as Acts vi. 3; x. 22.

* This rendering agrees with the explanation of the passage given by Spitta *ap.* Mayor, note *in loc.*, p. 131.

† So Dr. Mayor, no doubt rightly, interprets.

APPENDIX I.

COLLATION OF MANUSCRIPT 20.*

(See above, p. 93, Postscript. MS dated A.G. 1787 = A.D. 1475.)

General Superscription :—

ܐܓܪܬܐ ܕܫܠܝܚܐ ܕܠܐ ܐܫܟܚܝܢ ܒܟܠ ܟܬܒܐ ܐܪܒܥ .

("The four Epistles of the Apostles which are not found in all copies.")

Superscription to 2 Peter :—

ܐܓܪܬܐ ܬܢܝܬܐ ܕܫܡܥܘܢ ܟܐܦܐ ܫܠܝܚܐ .

("Second Epistle of Peter Chief of the Apostles.")

Superscriptions to 2 and 3 John :—

ܐܓܪܬܐ ܕܝܘܚܢܢ ܫܠܝܚܐ .

and ܐܓܪܬܐ ܕܝܘܚܢܢ ܐܝܢ ܕܫܡܗ ܕܐܝܢ ܐܘܢܓܠܝܣܛܐ .

("Second Epistle of John the Apostle,"
and "Third Epistle of the same John the Evangelist.")

Superscription to Jude :—

ܐܓܪܬܐ ܕܝܗܘܕܐ ܒܪ ܝܘܣܦ .

("Epistle of Jude son of Joseph.")

2 PETER.

I. (1) ܫܡܥܘܢ (no ܐ). | *ins* ܫܠܝܚܐ (= καὶ ἀπόστολος). | (3) ܐܝܟ ܕ. | *om* ܐܝܟ. | *om* ? prefix to ܐܠܗܐ (so as to read ἡ θεία δύναμις [δεδώρηται]); but | *om* ܕܝܗܒ (= δεδώρηται). | ܒܚܝܠܐ (with *ribb.*, = καὶ ἀρεταῖς). | (4) ܡܘܥܕܐ (= ἐπαγγέλματα). | ܟܒܝܕܬܐ (= καὶ τίμια). | writes ܕܝܗܒ (pres.). | (6) ܡܣܒܪܢܘܬܐ (by lapse, —the word is rightly spelt in next line). | (9) ܩܒܠ (= λαβών, not

* The scribe of this MS, when he inserts the vowels, tends to put ◌ٓ for ◌ٔ.

καὶ ἔλαβεν). | (10) ܡܬܚܫܒ̈ܝܢ. | ܕ before ܥܒܕ. | ܠܐ ܢܬܟܫܠ. | (12) ܐܝ *interl.* | (14) *om* ܐܝ from ܐܝܟ. | (15) ܫܘܕ (= σπουδάσατε). | (16) ܗܘ (= δέ) for ܓ (= γάρ), as 9. | *om* ܒ before ܟܠ. | ܐܒܕ (preterite) for ܐܒܕ (present). | ܐܝܟ̈ ܕܝܬ̈ܟ̈ܝ (= ὅτι ἐγνωρίσαμεν ὑμῖν). | ܕܡܢܚܝܬ̈ (= τῆς παρουσίας). | (17) *om* ܟܠ after ܠܟ(2). | *om* ܕܝ (= ὁ) before ܚܒܝܒ (= ἀγαπητός). | *ins* ܐܢ (= ἐγώ). | (19) writes ܕܒ; | also ܟܬ̈ܒ, ܟܬ̈ܒ. | (21) ܠܐ ܢܬܟܫܠ.

II. (1) ܒܥܠܡ (= ἐν τῷ κόσμῳ). | ܐܬܐ. | (2) ܠܐܣܛܪ (= ταῖς ἀσελγείαις). | ܐܦ̈ܠ. | (3) ܟ for ܐ, before ܒܫܒ (= τῇ [for καὶ] ἐν λόγοις. | ܕܡܢ for ܒܥܕ. | (4) ܒܣܛܥܠ. | ܐ for ܟ, *pref* to ܒܢܐ. | (6) ܒ ܐܐ (= καὶ) before ܠܐܒ̈ܝ̈ܠ (= πόλεις). | ܐܢܬ (= αὐτάς) [first written ܐܢ (masc.)]. | (7) stop (:) after ܠܐܝ (as 1,—see note, p. 62, on gr txt). | ܐܐܒܢ | (8) *om* ܐܝ (= ὁ). | (9) ܟܐܠ. | (10) ܠܐ (= ἐν ἐπιθυμίᾳ). | ܠܐܣܐܠ. | (11) ܠܒܐ (= ὡς) for ܐܒܐ (= ὅπου). | *ins* ܠ ܥ ܟ (= παρὰ Κυρίου). | (13) ܠܐܝ (pres. ptcp.) *bis*. | ܠܐ ܢܬܟܫܠ. | ܒ without prefix. | ܕܝܢܬ̈ܟ̈ܫ (= ἐν ταῖς ἀγάπαις αὐτῶν). | (14) ܒ̈ܟ̈ܐ (see note on gr txt). | (15) ܠܐܣܛ (= τῆς πλάνης), for ܠܐ (= εὐθεῖαν), with 12, &c. (see note on syr txt). | (16) ܠܐܒܢܐ. | ܐܝ without prefix ܟ. | ܩܠ ܒ (= ἐν φωναῖς). | (17) ܠܟ ܟܟܠ (= ὑπὸ λαίλαπος) for ܠܟ ܟܟ (= ἀπ' ἄνωθεν), but *ins* latter in mg. | (18) ܒܬ (= ὑπέρογκα), for ܒܬ (= γελοῖον, which is in mg). | ܠܐ ; ܐ, by lapse for ܠܐ ; ܐ (which is in mg). | (19) ܗܘ (= δέ) for ܓ (= γάρ). | ܐܒ (see note on syr txt). | ܟܟ for ܟ. | (20) places ܒ ; ܒ (= καὶ σωτῆρος ἡμῶν) after ܟ (= κυρίου ἡμῶν). | *om* ܒܣܐ. | ܟ for ܟ (= αὐτοῖς). | (21) ܟ̈ܐ (mg, ܟ̈ܐ). | (22) ܗܘ (= δέ) before ܟ (= αὐτοῖς). | *ins* ܟ (= τά) before ܠܐ (= τῆς . . . . παροιμίας). | ܒ ; ܐ (pres.) for ܒ ; ܐ (pret. = ἐπιστρέψας). | ܒ (= εἰς χειμάρρουν), for ܒ (= εἰς κύλισμα), but *corr* in mg.

III. (1) ܗܘ for ܠܟ. | *om* ܐ(2) (but *interl*). | ܐ (= εἰλικρινῇ) for ܐ ; ܐ (= καλήν). | (2) ܟ ; ܐ for ܟ ; ܐ. | ܟ̈ܒ̈ܟ̈ ܐ (fem. pl., for masc. sing.) | *om* ܟ. | ܟ̈ ; ܐ.

(4) ܟ ܕ ܟ (= ἤδη) for ܟ ܕ ܟ (= ἀφ' ἧς). | ܐܬܒܢ (= διαμένει) for ܐܬܒܢ (of 1 and 2, = κατεσκεύασται). | (5) ܐܢ for ܐܢ. | *ins* ܕ after ܟܬܒ. | ܐܡܪ (no *ribb.*, though plur. verb; so likewise in *vv.* 7, 10 (not in *vv.* 12, 13)). | Punctuates after ܒܪܟ and after ܐܢ(1); not after ܐܬܐ or after ܐܡܪ. | (6) ܟܬܒ (masc. for fem.). | (7) ܐܫܬܕܝ (= δεδεμένοι) for ܐܫܬܪ (= τεθησαυρισμένοι). | (9) ܐܦ ܐܒܗ (*sic*; the last vowel being due to the subjoined ܐܦ). | ܒ for ܒ. | ܐܢ ܠ for ܠ. | (10) ܠܐ ܟܬܒ. | Writes ܐܡܬܐ here and *ver.* 12. | *ins* ܐ before it here. | *ins* ܒ before ܠܐ ܡܫܬܐ. | verb with final ܕ. | (11) ܐܡܬܐ (= ἀναστροφαῖς), *om* suffix = ὑμῶν. | (12) ܟܬܒ for ܟܬܒ. | ܐ (with ܕ *interl* before it) for ܐ which it *ins* in mg (πεπυρωμένοι for πυρούμενοι). | (13) *om* ܠ from ܟܬܒ. | *ins* ܐ after ܐܢ. | ܐܡܪ (plur., = τὰ ἐπαγγέλματα). | ܐ (= κατοικεῖ); in mg, ܐ (= κατεργάζεται). | (15) *pref* ܠ to ܐܡܪ. | (16) *ins* ܘ (= καί) after ܠ, before ܐ. | ܟ for ܟ. | *om* prefix ܠ from ܐ. | ܐ for ܐ, which is in mg: ܐ ܠ ܐ (οἱ ἀμαθεῖς, for οἱ ἀγνοοῦντες). | *om* prefix from ܐ. | (18) ܐ. | ܐ (plur., = αἰώνων).

2 JOHN.

(1) ܐ. | ܐ. | ܐ (without suffix). | ܐ for ܐ (pret. for pres.). | (2 and 3) *om* ܐ ܐ. ܐ (= εἰς τὸν αἰῶνα· ἔσται μεθ' ἡμῶν) by homoeot. (similarly 9 *om* ܐ, *ver.* 3). | *ins* ܐ. | ܐ (= πατρός) was first written ܐ (= Θεοῦ), but *corr.* | (5) *ins* ܐ (= ὡς) after ܐ ܠ (= οὐχ). | *om* ܐ ܐ (= ἵνα ἀγαπῶμεν ἀλλήλους). | (6) ܐ (= τὰς ἐντολὰς αὐτοῦ) for ܐ (= τὴν ἐντολήν). | ܐ for ܐ. | (7) ܐ. | (8) ܐ. | (9) ܐ (= ὁ ποιῶν) for ܐ (= ὁ παραβαίνων), by lapse. | *ins* ܐ before ܐ (καί before ὁ [μένων]). | *om* ܐ (= καί) before ܐ (= τὸν πατέρα). | (10) *ins* ܒ(2) (= καὶ χαίρειν). | (11) *om* ܟ. | *om* ܐ(2).

(12) ܐܙܝ (fut.). | (13) ܐܚܘܗ (= τῆς ἀδελφῆς μου) for ܐܚܘܟ (= τῆς ἀδ. σου). | *om* ܡܢ ܒܝܬ ܐܒܐ.

3 JOHN.

(1) ܚܒܝܒ (with suffix, = τῷ ἀγαπητῷ μου). | ܒܐܡܬ. | (2) ܚܒܝܒ for ܚܒܝܒܝ (ἀγαπητέ μου for ἀγ. ἡμῶν). | ܫܒܩ (*aph.*). | ܗܘ for ܐܢܐ (here, and *vv.* 3, 6). | (3) ܕ (= δέ) for ܓ (= γάρ), which some *om.* | (4) *om* ܘ before, and *ins* ܕ (= δέ) after, ܐܡܪ (= μειζοτέραν). | ܐܢܐ ܫܡܥܬ for ܫܡܥܬ (pres. for fut.) | (5) ܥܒܕ ܘܬ for ܐܒ ܘܬ. | (6) *ins* ܐ before ܐܡܢ. | *ins* ܐܢܐ ܐܘܡܪ. | (7) ܡܫ for ܒܐܒ (ὑπέρ for ὀπίσω). | (9) *ins* ܐ before ܒܘܐܒ. | ܠܘܬܗܘܢ for ܠܘܬܟܘܢ (αὐτῶν for ὑμῶν). | (10) ܐܙܝ (= ἔλθω) for ܐܙܝ (= ἔλθῃ). | ܐܬܐ (= ὑπομνήσω) for ܐܬ (= ὑπομνήσθητι). | ܒܐܒ (= φλυαρῶν) for ܒܝ (= ποιῶν). | ܫܫܒ (plur. fem.) for ܒܒܒ. | *ins* ܐ (= καί) before ܒ (= ἐκ) (καὶ ἐκβάλλει καὶ ἐκ τῆς ἐκκλ.). | (11) *ins* ܘ before ܘܬ(2) (καί before ὁ(2)). | (12) After ܐ, *ins* ܐ (in ܐܡܐܡܬܟܘܢ). | ܘܬ for ܗܘܬ. | After ܟܠܗ (= πάντων), *ins* ܐܒܝ ܬܟܬܘ (= καὶ ὑπ' αὐτῆς τῆς ἐκκλ.). | After ܘܢ, *subst* ܐܢܐ for ܐܢܐ (οἶδα for οἶδας,—so arb).

JUDE.

(2) ܗܒܚܒ for ܒ̄ܢ (= ἐν ἀγάπῃ for καὶ ἀγάπη). | (3) ܐܒܒܐ. | (4) ܐܬܟܬ without suffix ܢ (= ἡμῶν). | *ins* ܘ (= καί) before ܡܪ (= Κύριον ἡμῶν). | (5) ܟܠܟܘ (= ὑμᾶς πάντας) for ܟܠܟ (= πάντα). | (6) ܒܐ (at end) for ܐܒܐ (pret. for pres.). | (7) No prefix to ܥܒܕ or to ܗܒܒܐ. | ܐܒܬ (see note on syr txt). | ܐܟܐ. | ܒܬ ܐܬ ܗܫܫ (σαρκῶν ἑτερῶν, for sing.). | Before ܠܡܫ, *ins* ܒܒܒ ܒܡܫ (with 13, 19, and hkl). | *om* ܐܒܒܠ, and *ins* ܐ ܐܒܒܠ. | ܡܒܒܟ (masc.). | (8) ܐܘܬ for ܟܬ. | ܗܟܟܬ (sing.). | ܠܘܟ with prefix. | ܘ ܟܘ before ܐܒܒܠ, instead of prefixes ܟ. | (9) ܡܟܫ ܐ. | (10) ܕ ܟܬ. | *ins* ܐܒܐ. | ܡܟܫ. | ܒܬ. | (11) ܘܠܒܒܟܟ. | (12) ܐܘܐܫ (*cp.* 2 Pet.

ii. 13). | ܕܝܬܒ (fem.). | ܐܬܟܫ. | ܥܡܗܘܢ. | ܥܡ̈ܝ. | (13) ܥܡܗܘܢ (*sic*). | ܟܕ without prefix ܠ. | ܒܟܟܝ. | (14) ܐ̈ܝ ܙܟ. | (15) ܟ̈. | ܡܢܚܫ (*sic*). | ܟܟܥܡ ܬܥܕ (= *πάντας τοὺς ἀσεβεῖς*) for ܟܠ ܟܟ (= *πᾶσαν ψυχήν*). | ܐܟ ܥܕܙܙ̈. | *om* ܘ before ܟܠ(2). | (16) ܒ̈ܟ̈ (*sic*). | ܒ̈ (sing.). | (17) ܐܙܙ* for ܘ̈ܙ (which is in mg, = *μνήσθητε*). | ܒ̈ܟ ܐܙ (plur. fem.) for masc. sing. | (18) ܥܡܗ̈ ܥܡ̈ (pleonastically; the scribe seems to have hesitated whether to write with or without suffix). | (19) ܥܡ for ܒ̈ (= [*ἐν*] *αὐτοῖς*). | (22) ܥ̈ (= *καὶ τὸ ἱμάτιον αὐτῶν*) for ܥ̈ (= *καὶ οὓς μέν*), as 10,—see Suppl. N. *in loc.* | (23) ܥܕ for ܐܙ. | ܒ̈ for ܟ ̈ (*ὑμᾶς* for *ἡμᾶς*, after *φυλάξαι*). | ܥܕܥܕ. | ܙ̈ ܥܕ for ܙ̈ ܥܕ (but ܙ̈ ܥܕ means rather, like *ἀναίσχυντος*, "shameless,"—than "unashamed," as the sense here requires). | (25) is without the interpolation of 1 and 2. | *om* ܟ before ܐܕ.

SUBSCRIPTIONS.

To 2 Peter:—

ܟܟ ܐ̈ ܙ̈ ܟ̈ ̈ ̈

APPENDIX II.

COLLATION

OF WHITE'S EDITION (W), WITH THE OXFORD MANUSCRIPT (α), AND THREE INEDITED MANUSCRIPTS ($\beta\gamma\delta$), OF THE

HARKLENSIAN VERSION

OF THE FOREGOING EPISTLES.

α is the first of Ridley's two Harkl. MSS, described by him as *Cod. Heracleensis* in his work *De Syr. Versionibus Novi Foed.*, 1761 (p. 7). It contained the whole N.T., except (probably) the Apocalypse, but breaks off at Hebr. xi. 27. (New College, Oxford, no. 333.)

β is the Cambridge (University Library, 1700) MS. It is complete, and contains the whole N.T., except Apoc.; and like Cod. Alex. subjoins to it the *Epistles* of Clement of Rome. See Cambridge *Catal. of Syr. MSS.* Date A.Gr. 1481 (= A.D. 1170). See also Lightfoot's *Clement of Rome* (1890), vol. i., pp. 129 *et sqq.*

γ is an undated MS of Acts and Epp., mutilated at beginning and end, in which our four Epistles only are of the Harkl. version. It belongs to Dr. Rendel Harris.

δ is the MS above designated Cod. 4 (see p. 1 *supr.*). It contains Acts and Epistles; but only 2 Peter is of Harkl. version.

2 PETER. (MSS $\alpha\beta\gamma\delta$.)

Superscription to 2 Peter:—

$\alpha\beta$ place ܕܫܡܥܘܢ after ܫܡܥܘܢ; γ after ܣܘܡܩܐ; δ at end. | γ writes ܫܡܥܘܢ ܣܘܡܩܐ; $\alpha\beta\delta$, with ܐ in first syll. and ܐ for ܐ final. | $\gamma\delta$, ܫܡܥܘܢ; α *ins* ܘ, β *ins* ܐ, after ܕ. | γ *om* ܥܒܕ. | $\beta\gamma\delta$ *om* ܐܓܪܬܐ.

I. (1) β writes ܫܡܥܘܢ. | On ܣܘܡܩܐ, δ gives same syr note as α; $\gamma\delta$ *om* it and all other marginalia, syr or gr, and all asterisks and like

symbols, throughout these Epp. | (3) None *ins* ܕ after ܐܬܟ̈ܠ, which W supplies conjecturally. | (3 and 4) The altern. ܕ in mg, which α attaches to ܕ of *ver.* 4, seems in δ to be intended for ܕ after ܗ̈ of *ver.* 3. In both places β γ retain ܕ in txt. | All *ins* ܕܐܟ̈ܠ at end of *ver.* 3, and *om* the equivalent of δι' ὧν from beginning of *ver.* 4.—But α *ins* ܐܬܟ̈ܠ (needlessly) in mg as altern. for ܒ̈ ܐܬܟ̈ܠ, farther on in this *ver.*; while the mg of δ (quite unmeaningly) refers it to *ver.* 10 (after ܐܬܟ̈ܠ = ταῦτα). It seems pretty certain that the note in mg was meant to assign ܐܬܟ̈ܠ to the beginning of *ver.* 4, *subst* for the unattested ܕܐܟ̈ܠ, where it would supply the required connecting link between the *vv.* | (4) With α, δ writes και φθορας in mg. | (5) Before ܐ̈ܟ̈ܠ, α alone places ⁜; which word β δ write in txt; but γ *subst* ܗ̈ܟ̈ܠ. | (8) All *ins* ܕ after ܐ̈ܟ̈ܠ, but α alone *pref* ⁜. | γ *om* ܗ̈ܟ̈ܠ. | (10) All *ins* ܕ, but α δ with ⁜. | α γ δ, ܗ̈ܟ̈ܠ:—but β, ܗ̈ܟ̈ܠ. | (11) All write ܗ̈ܟ̈ܠ: (W wrongly *om* ؟; see his note). | (13) For ܗ̈ܟ̈ܠ, γ writes ܗ̈ܟ̈ܠ. | The syr and gr notes of α are also in δ. | (14) For ܐ̈ܟ̈ܠ ܗ̈ܟ̈ܠ, γ writes ܐ̈ܟ̈ܠ ܐ̈ܟ̈ܠ (misled by recurrence of syll. ܐ̈ܟ̈ܠ). | (16) For ؟ *pref* to ܗ̈ܟ̈ܠ, as in α, β γ δ write ο. | (17) β *pref* ο to ܗ̈ܟ̈ܠ. | The reference in mg of α, to Matth., is also in δ. | (18) All *ins* ܕ, α δ with ⁜. | (20) With α, δ gives και εωσφορος in mg, but does not, as α, translit. into syr letters.

II. (1) For ܐ̈ܟ̈ܠ of α, β γ δ write ܐ̈ܟ̈ܠ (γ alone with *ribb.*). | (3) γ writes ܗ̈ܟ̈ܠ (by lapse). | (4) After ܒ̈, α (by lapse) writes ܐ̈ܟ̈ܠ, instead of ܒ̈ (which β γ δ give);—W corrects by conject. | For ܐ̈ܟ̈ܠ of α, β γ δ write ܐ̈ܟ̈ܠ (γ δ with *ribb.*; ܐ̈ܟ̈ܠ, δ). | From ܐ̈ܟ̈ܠ, β γ *om* first ܗ̈, δ *om* first ܝ̈. | In mg δ writes ταρταρωσας,—and so α, but without final ας. | δ also, with α, repeats in mg the ܗ̈ܟ̈ܠ of Phx. | All write ܗ̈ܟ̈ܠ, α δ with ⁜. | (6) for ܒ̈ of W (α gives no point), β γ δ write ܒ̈. | α writes ܗ̈ܟ̈ܠ with *ribb.*, but β γ δ do not. | (10) For ܗ̈ܟ̈ܠ of α γ δ, β writes ܗ̈ܟ̈ܠ. | α γ δ write ܗ̈ܟ̈ܠ;

β, ⲛⲁⲥⲁⲗⲉⲩ. | On mg, α writes *ανθαδεις*, referred to ⲙⲡⲉϩⲟⲩⲏⲧ; also δ, but referred to ⲙⲡⲉⲧⲙⲁ preceding [see Suppl. N. *in loc.*]. | (11) All *ins* ⲛⲓⲙ ⲉⲧ ⲙⲡⲉⲧⲙⲁ (but α δ with ⁜). | (13) β writes ⲛⲁⲩⲁⲛⲁⲥⲧ without *ribb.* | α δ *pref* ⲇ to ⲛⲥⲙⲟⲩ:—β γ *om.* | All *ins* ⲛⲟⲩⲧⲉ, α δ with ⁜. | β *om* ⲟ before ⲙⲡⲉⲕⲥⲱⲙⲁ. | α δ give in mg, ⲉϩⲟⲩⲛ ⲛⲓⲙ (= *ἐν τῇ ἀγάπῃ αὐτῶν*) as altern. for ⲉϩⲟⲩⲛ ⲛⲓⲙ ⲛⲁⲩⲁⲛⲁⲥⲧⲁⲥⲓⲥ (= *ἐν ταῖς ἀπάταις αὐτῶν*). | α (mg) also gives ⲉϩⲟⲩⲛ as altern. for ⲉⲛⲉⲇ, and writes *ευωχουμενοι εν υμιν*:—but δ gives neither. | (15) For ⲟⲩⲁϥ, α (not W) gives by lapse ⲟⲩⲁϥ. | (16) For ⲛⲁⲛⲁⲥⲭⲉⲥⲑⲉ, γ (*corr*) has ⲛⲁⲩⲁⲛⲁⲥⲭⲉⲥⲑⲉ (see note on this word, p. 16). | All write ⲛⲗⲟ(2) without ⲇ prefix (which W *ins* without authority);—so ℵ, and many texts of lat *vg*. | The prefix ⲇ (after ⲉ) to ⲉⲧⲉⲙⲁ does not appear in β γ δ. | (17) To ⲛⲥⲙⲟⲩ, α δ attach in mg the gr *ομιχλη*; also | (18) to ⲛⲁⲅⲁⲡⲏ, *υπερογκα* (*sic*). | (19) For ⲛⲓⲇ of α, β γ write ⲛⲓⲇ; δ, ⲛⲓⲇ. | (20) δ writes ⲉⲣⲉ ⲟⲩⲁϥ, but marks for transposition. | After ⲁⲩⲱ, α δ write ⲥⲁ for ⲉⲙⲁ of β γ, which latter W *subst* conjecturally (*cp.* note on this word, p. 17). | α δ write *τα εσχατα* in mg (= ⲛⲁⲧⲙⲁⲩ). | For ⲁⲅⲅⲉⲗⲟⲥ of α, β γ write ⲁⲅⲅⲉⲗⲟⲥ; δ, ⲁⲅⲅⲉⲗⲟⲥ. | α δ write ⲙⲡⲛⲟⲩⲧⲉ:—β γ, ⲙⲡⲛⲟⲩⲧⲉ.

III. (1) After ⲛⲟⲩⲙ, γ *ins* ⲉⲣⲉ. | (2) For ⲛⲉⲙⲁⲅⲅⲉⲗⲟⲥ, γ writes ⲙⲁⲅⲅⲉⲗⲟⲥ. | (5) β γ write (by *transp*) ⲙⲡⲉⲕⲥⲱⲙⲁ; also δ (but marks for *re-transp*). | Here, and in *vv.* 7, 10, 12, 13, β γ write ⲛⲥⲁⲗ (without *ribb.*, though used as plur.); also δ (in *vv.* 7, 12 only). | β *ins* ⲙ after ⲛⲥⲁⲗ. | All *ins* ⲙⲡⲉⲓⲱⲧ; α δ with ⁜. | (6) For ⲉⲙⲁⲣⲧⲁⲛⲉ of α, β γ δ write plur. (γ without *ribb.*). | β γ δ read ⲉⲛⲁ:—α, ⲉⲛⲁ (which W rightly *corr*). | (8) γ (by lapse) writes ⲛⲁⲙ for ⲛⲟⲩⲙ. | (9) For ⲙ ⲛ (W), α β γ δ have ⲙⲛ. | (10) α (not δ) *ins* the gr *ροιζηδον*, *στοιχια* (*sic*), in mg. | For ⲁⲣⲁⲥ, β γ δ read ⲉⲣⲁⲥ; and | α alone gives for it the altern. ⲁⲥⲁⲗⲉⲩ (see note *in loc.*, pp. 20, 67 [and Suppl. N.]). | (11) For ⲛⲥⲙⲟⲩ of α β δ, γ reads ⲛⲥⲙⲟⲩ; which α δ give in mg as altern.;—adding ⲙⲡⲉⲕⲥⲱⲙⲁ. | For ⲉⲙⲙⲁⲩⲁⲛⲁⲥⲧⲁⲥⲓⲥ, α (and so W) gives wrongly ⲉⲙⲙⲁⲩⲁⲛⲁⲥⲧⲁⲥⲓⲥ, against β γ δ. | γ writes ⲛⲁⲗⲗⲟⲧⲣⲓⲟⲥ ⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ (without *ribb.*). | δ has *σπευδοντας* in mg (= ⲙⲡⲉⲥⲛⲁⲩ). | (12) Before ⲟⲩ, β γ write ⲛⲁⲗⲗⲁ. None *ins* [ⲟⲩ] after ⲉ before

ܐܡܝܢ, which W prints conjecturally. | (13) α δ write ܒܢܝܗ :— β γ *om. ribb.* | (15) α alone writes ܫܠܡܟܘܢ :—β γ δ *om* ܘ. | β alone places ܟܬܒ before ܠܟܘܢ. | (17) α *om* ܗܘ, which W rightly supplies :—β γ δ give it. | All write ܐܢܬܘܢ ܟܬܒ ; α δ with ⁎. | β γ δ *ins* ܒ before ܟܠܗܘܢ :—α *om.* | (18) γ (by lapse) writes ܗܘ for ܐܦ. | β alone writes ܒܬܟܡܐ (with *ribb.*).

Subscription to 2 *Peter* :—

α γ δ, ܫܠܡ ܟܬܒ ܫܘܗܝ ܒܪ ܥܠ ܐܝܟ ܐܓܪܬܐ ; β *ins* ܐܬܝܠܗ after ܥܠ, writes ܫܘܗܝ, and *om* ܫܠܡ.

2 JOHN. (MSS α β γ.)

Superscription to 2 *John* :—

All add ܕܝܠܗ (= τοῦ αὐτοῦ)* after ܒܪ. | β γ write ܐܝܠܝܐ,— not ܐܠܝܐ. | γ *om* ܩܕܫ before the name. | All write ܐܠܝܟܬܘܪ (α with a second ܘ after ܟ); and | β *ins* before it ܟ ܫܠܡ. | [β has also the running title, ܐܝܠܝܐ ܒܪ ܥܠ ܫܠܡ.]

(1 and 5) β γ write ܒܐܡܬ ; α alone places *κυρια* in mg, with ܡܪܬܐ in txt. | α in mg writes, ܥܠ ܕ ܡܪܬܐ (*κυρια*, that is, "lady"). | (2) All om ܒܓ ܠܟܡ, but α *suppl* in mg. | γ points ܒܐܡܬ. | (5) All *ins* ܐܠܐ ܕܚܒ ܒܐܡܬ (α with ⁎). | (7) α γ write ܥܠ :—β, ܥܠ. | α β γ, ܕܐ ܐܠܐ ܕܐ (α gives plur. on mg as altern.). | β γ with α read ܠܟܘܢ ; α adds on mg ܠܟܢ. | (8) α writes ܐ ܐ, but W *corr.* | (9) All *ins* ܕܝܠܗ (α with ⁎). | (12) For ܐܬܐ, γ reads ܐܬܐ. | For ܒܡܠܐ of α (?), β γ read ܒܡܠܐ. | All read ܐܠܐ ܟܬܒ ; α (mg) gives altern., ܐܠܐ ܟܬܒ (as in Phx.). | All read ܠܟܘܢ ܕܐܬܐ ܠܘܬ (α with ⁎).

Subscription to 2 *John* :—

α γ, ܫܠܡ ܒܪ ܥܠ ܐܝܟ ܐܓܪܬܐ ; β *ins* ܩܕܫ before ܫܠܡ, and ܐܠܝܟܬܘܪ after ܫܠܡ.

* *I.e.*, "of the same author" [as the First Epistle].

3 JOHN.

Superscription to 3 *John*:—

α β *ins* ܬܠܝܬܝܐ (as in 2 Joh.):—γ *om.* | β alone *ins* ܩܕܡ before ܓܝܣ, and | after it, ܠܘܩܐ ܒܪ ܚܠܦܝ ; γ, ܠܘܩܐ only.

(1) α writes ܓܝܣ :—β γ *om* second ܕ. | (2) α writes ܒܚܒܝܒ :—β, ܒܚܒܝܒ (γ gives no point or vowel). | (4) α β, ܠܐ ܐܝܬ ܠܝ :—γ, ܠܐ ܐܝܬ ܠܝ. | (6) All *ins* ܐܦ, α with ⁎. | All write ܐܝܟ ܕܐܦ,—but α alone explains in mg by the ܗܟܢܐ of Phx., adding the gr προπεψαι (*sic*), with the literal rendering ܕܐܦ ܐܝܟ ܕܐܝܟ. | (7) All *ins* ܬܠܝܬܝܐ, α with ⁎. | β *transp* ܐܝܟ ܕܐܦ. | For ܒܬܪ of W, α β γ have ܒܬܪ. | (9) β γ write ܓܝܣ (without ܬ after ܐ, as in α). | (10) γ *pref* ܘ to ܠܐ. | α writes ܒܚܒ : —β γ, ܒܚܒ. | (9 and 10) α β write ܠܐ ܡܦܩܕ :—γ, ܠܐ ܡܦܩܕ. | All read ܒܚܒ,—α alone adds (mg) altern., ܠܐ ܡܦܩܕ. | (11) α β read ܒܚܒ ܕܠܐ :—γ *transp.* | After ܘܬ(2), γ *ins* ܒܚ. | (12) α writes ܓܝܣ :—β γ *om* first and second ܕ. | After ܒܪܟ, α (mg) *ins* ܐܠܐ ܓܝܣ ܘܐ :—β γ have these words neither in txt or mg. | (14) β γ *om* ܐ before ܐܡܝܢ. | (15) All read ܒܬܪ,—α alone gives in mg ܐܬܐ as altern.

In mg, α alone gives the gr,—(*ver.* 2) ενοδουσθαι: (5) πιστον: (*ib.*) και τουτο: (10) διοτρεφης: (*ib.*) φλυαρων: (12) και οιδατε.

Subscription to 3 *John*:—

α, ܐܡܝܢ ܓܝܣ ܐܡܪ ܠܟ ܫܠܡܐ ܕܠܐ ; β (not γ) *add* ܠܘܩܐ ܒܪ ܚܠܦܝ ; γ *om* ܫܠܡܐ and ܐܡܝܢ.

JUDE.

Superscription to Jude:—

In α β, ܐܡܝܢ ܐܝܣܘܣ ܡܫܝܚܐ ܫܠܝܚܐ ; γ likewise (but writes ܡܫܝܚܐ).

(3) γ writes ܬܠܝ without point over ܬ, and | *om* second ܕ from ܠܡܟܬܒ. | β γ write ܒܕܝ for ܒܕܝܢ of α. | (4) α γ, ܗܢܘ :— β, ܗܢܘ. | (6) γ *om* ܠ before ܠܡܥܒܕ. | γ (by homœot.) *om*

ܒܢܝ ܐܝܬ ܠܗ. | (7) For ܟܬܒ of W, α β γ give ܟܬܒ. | β γ write ܟܬܒ (α with but one point). | γ writes ܐܬ, but ܐܢ (without *ribb.*). | For ܐܬ, γ writes ܐܬ (?). | γ punctuates (:) after ܩܕܡ. | (8) γ writes ܐܬܟ without *ribb.*, and | ܡܟܬ for ܡܟܬ of α. | (10) γ *om* ܒ. | (11) For ܒܠܥܡ, β γ give ܒܠܥܡ (*cp.* note on this *ver.*, p. 34). | β γ *om* ܘ from ܘܐܒܕ. | (12) α alone has gr and syr notes in mg. | β γ write ܐܬ without *ribb.* | (14) For ܐܠ of α, β γ write ܐܠ. | (15) γ writes ܒܠܥܡ without *ribb.* | After ܐܬܐ, α alone gives in mg the interpolation, ܐܡ ܐܡܪ ܐܬ ܠܗ (= ὅτι ἐγκατέλιπον τὸν Κύριον). | (16) α writes on mg, *μεμψιμυροι.* | On ܒܐ ܕܐ ܐܢ ܕܡ, α (mg) has gloss, ܡܫܒܚ ܐܠ ܒܫܒܚ (= ἐπαινοῦντες ἐν ὄψει ἀδίκως). | β writes ܐܢ without *ribb.* | (19) γ writes ܡܒ for ܡܒ. | (19) α β, ܐܡ :—γ, ܐܡ (*cp.* note *in loc.*, p. 36). | (21) β *om* ܒ; γ writes it ܒ. | β γ write ܒܠܥܡ without *ribb.* (against α); | α alone (in mg) supplies for it the altern. ܐܡ (apparently = τέλος, for ἔλεος). | (25) W (not α) *om* final ܐ of ܒܠܥ. | After ܐܡ, α (mg) *add* ܐܡ (= τῶν αἰώνων); also γ (txt), but without *ribb.*

Subscription to Jude :—

α has ܐܡ ܐܬ ܒܠܥ ; β *ins* ܐܡ after ܒܠܥ ; γ *om* ܐܡ, but appends ܐ ܐ ܐ.

General Subscription to Acts and Catholic Epp.

(In α and β, following Jude; in γ, following 2 Pet., which in that MS stands last.)

ܐ ܐ ܐ

ܐܬܝܗܒ); γ *om* ܠ ܒܪܝܫ ܫܢܬ, but *add* ܒܪܝܫ after ܫܢܬ; also writes ܐܬܝܗܒ, with ܘ before (not after) it.

α β further subjoin the usual Harklensian note of authorship, which β alters into third from the first person by *subst* for ܐܢܐ ܟܬܒ ܠܟ, ܐܬܝܗܒ, ܐܢܐ ܒܪ ܐܬܝܗܒ; also *om* the last five words, and gives instead the usual date, thus—

ܫܢܬ ܬܫܥ ܡܐܐ ܘ ܫܒܥ ܠܐܠܟܣܢܕܪܘܣ ܙ ܐܝܕ ܗܢܘ ܫܢܬ ܐ.

("In the nine hundred and 27th year of Alexander, Fourth Indiction.")

γ merely abridges the first clause of the note, thus, after ܫ ܠܐ— ܕܬܘܒ ܥܠ ܐܠܝܢ ܕܬܪܓܡܘ ܡܢ ܝܘܢܝܐ ܠܣܘܪܝܝܐ ܒܫܒܝܠ ܦܝܠܘܟܣܝܢܘܣ ❖ ܡܦܓܘܓ.

("Which [Epistles] were translated from the Greek into the Syriac for holy Philoxenus Bishop of Mabug.")

For convenience of reference, I subjoin here a classified list of White's deviations from α.

A. The following are *casual*:—

2 Pet. ii. (6) ܐܒܕ W;—α, no point. | (13) ⁂ before ενωχουμενοι in mg; α places it in txt before ܒܐܚܒܐ. | (18) ܒܐܚܒܐ W; α, ܒܐܚܒܐ.

2 Joh. (1) W *om* marg. note of α, explaining ܟܘܪܐ as = ܡܪܬܐ ("lady"). | (12) His ܒܫܠܡܐ for ܒܫܠܡ is very doubtful.

3 Joh. (6 mg) ܠܡܒܪܟ (W); for ܠܡܒܪ of α. | (7) ܥܡܡܐ (= ἐθνῶν) W; for ܥܡܡܟܐ (= ἐθνικῶν) [*cp.* note *in loc.*, p. 74, *supr.*].

Jud. (25) ܠܥܠܡ W; for ܠܥܠܡܐ of α.

B. The following are *intentional*:—

(i) Necessary corrections:

2 Pet. ii. (4) ܫܐܠ for ܐܫܐ. | (15) ܒܥܐ for ܒܥܐ (*tacite*). | (22) *om* ܠܐܠܗ (mg) (*tacite*). | iii. (5) ܫ for ܒܫ. | (17) [ܘ] suppl.; α *om*.

2 Joh. (8) ܐܢ for ܐܢ ܐܢ (*tacite*).

(ii) Needless or wrong corrections:

2 Pet. i. (3) W *ins* [ܟ]. | (11) *om* ? prefix to ܠܡܬܩܛܠ. | ii. (16) *pref* ܕ to ܒܛ. | *subst* ܟܣ for ܟܣ [see note *in loc.*, p. 18 *supr.*, and Suppl. N.]. | iii. (9) *subst* ܕ̈ ܒ for ܒ̈ [*cp.* note *in loc.*, p. 20 *supr.*]. | (10 mg) *ins* [ܒ] before ܠܥܡܫܡ. | (12) *subst* ܡܩܛ [ܣܟ]?, for ܡܩܛ?.

Jude (7) *om* ? from ܟ̈ܣܡ.

To these I subjoin—

C. *Errors in Latin Version*:—

2 Pet. i. (2) "*per* cognitio*nem*," *for in* cognitio*ne*. | ii. (6) "earum [apparently, civitatum] quae impiae futurae essent," *for* eorum [suppliciorum] quae impiis futura essent. | (13) "delicias esse in die," *for* in deliciis quae sunt in die. | (16) "voce homi*nem*" (misprint for homi*num*), *for* voce quae in hominibus. | iii. (3) "*in* irrisio*ne*," *for* irrisio*nis*. | (11) After "conversationibus," *om* vestris.

3 Joh. (3) "facies," *for* facis. | (11) "*et* qui," *for* qui.

Jud. (7) "cineris," *for* cinis. | comma after "exemplum," *for* comma after aeterni. | (11) "exarserunt," *for* effusi sunt. | (16) "de principatu," *for* de myriade.

Two of the above require remark:—

2 Pet. ii. 13. White here retains in text the reading of α (which δ confirms), ܒܚܒܫܬܐ (= ἐν τρυφῇ, which is unattested); but in his version renders as if he read (as β γ) ܒܚܒܫܐ (= τρυφήν, as all Greek).

Ib. 16. He also retains in text the ܕ after ? in ܒܩܠܗ? (which α alone *ins*), = τῇ ἐν ἀνθρώποις φωνῇ; but in his version represents ܒܩܠܗ? = ἐν ἀνθρώπων φωνῇ, which most gr read (and so β γ δ). This reading of α is notable, in view of the reading of Cod. B, ἐν ἀνθρώποις φωνῇ.

White's vocalization and interpunction are mostly correct, but he sometimes writes Greek vowels for the equivalent vowel-points.

APPENDIX III.

THE SYRIAC VERSIONS OF THE APOCALYPSE.

The two Syriac versions of the Apocalypse (which I distinguish as S and Σ) referred to in the Supplemental Notes, are—

1. The Version usually printed in editions of the Syriac N.T., beginning with the Syriac column of the Paris Polyglot (1645), edited by Gabriel Sionita. It was first published by De Dieu (Leiden, 1627) from a manuscript bequeathed by Joseph Scaliger to the University Library of Leiden (Cod. Scalig. 18. Syr.). Other copies of it have since become known, — one (Ussher's) in the Library of Trinity College, Dublin (B. 5. 16, — No. 1509 in *Catal.*); another in the Mediceo-Laurentian Library, Florence (formerly the property of the Convent of S. Marco, No. 724); another (from the Nitrian Convent of the Theotokos, in Egypt) now in the British Museum, London (Add. 17127); others in Rome. Of these the Nitrian copy alone is of ancient date, A.D. 1088; of the others none is earlier than the sixteenth century. But it is unfortunately incomplete. This text I designate by the letter Σ (Σ*d*, Σ*f*, Σ*l*, Σ*n*, Σ*p* representing the Dublin, Florence, Leiden, Nitrian, and Paris copies severally,—the last being the copy (not forthcoming) represented by the Paris Polyglot).

2. The Version published by me (Dublin, 1898), from the Manuscript 12 (see above, p. 2), which is unique as containing the whole N.T.,—not only (as above) our Four Shorter Catholic Epistles, placed in the usual Greek order, but also including the Apocalypse, placed immediately after the Gospel of St. John, and before the Acts. This text of the Apocalypse is also unique, no other manuscript having as yet been found to contain it. It is quite distinct from, though evidently akin to, the text of Σ, both as regards its diction and method, and as regards the underlying Greek text. I distinguish it as S.

The relation between the two Versions,—S, which is written in idiomatic Syriac, and Σ, which graecizes after the Harklensian fashion, —and the reasons for regarding S as the original Version, and Σ the later and derivative,—are fully set forth in the *Introductory Dissertation* to my edition of S (chap. ii, ss. v, vi, vii; chap. v).—Here it will suffice to state briefly that the two are related in the same manner and degree as are the Philoxenian and Harklensian Versions of the Four Epistles, —so completely as to raise a presumption in favour of the supposition that S is part of the Philoxenian N.T., and Σ of the Harklensian.

The arguments for regarding Σ as belonging to the Harklensian have been materially strengthened since my edition was published, by the re-discovery in 1897 of Σ*f* (long set down as missing), which ends with a colophon containing a distinct statement that Σ is part of the work of Thomas of Harkel. (See *Hermathena*, vol. x, p. 227, for an account of this manuscript.)

SYRO-GREEK INDEX

*of Words and Phrases specially dealt with in the preceding Introduction and Notes.**

ܐܬܪܐ, ὀπώρα (see ܩܝܛܐ).

ܐܬܪܬܐ, ἄλωσις (*h*), 106.

ܐܓܘܢܐ, ἀγών: ܒܥܐ ܐܓܘܢܐ, ἐπαγωνίζομαι, xxxv, 128.

ܐܘܕܐ, ὁμολογῶ, 24; ܐܘܕܝܬ, ἐπαγγέλλομαι, 17, 98; ܐܘܕܝܬܐ, ἐπάγγελμα, lvii, lxii, lxvii, 10, 98.

ܝܕܥ (ܝܕܝ), δηλῶ, 11, γνωρίζω, 12; ܝܕܥܬ, ἐπιγινώσκω, 18; ܐܬܝܕܥܬܐ, ἐπίγνωσις, lvii, lxii, 10, 98.

ܩܛܝ, καταπαύομαι, φθίνω: ܠܐ ܐܬܩܛܝ, ἀκατάπαυστος (*p*), 16, 108; ܬܘܠܥܬܐ ܩܛܝ, φθινοπωρινά, xxxv, 35, 133.

ܐܚܘܬܐ, ἀδελφία (see ܐܚܝܐ).

ܐܬܬܥ ܠܐ, ἐξακολουθῶ (*p*), 109.

ܝܩܪ, τιμή (see ܒܥ and ܐܒܕ).

ܐܢܓܪ, ܐܢܩܬ, ἀνάγκη, 31, 128.

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REMNANTS OF THE LATER SYRIAC VERSIONS OF THE BIBLE.

PART II.

EXTRACTS FROM THE SYRO-HEXAPLAR VERSION OF THE SEPTUAGINT.

EXTRACTS

FROM THE

SYRO-HEXAPLAR VERSION

OF THE

SEPTUAGINT

MADE IN THE SEVENTH CENTURY BY PAUL OF TELLA.

GENESIS: LEVITICUS:
1 AND 2 CHRONICLES: NEHEMIAH.

EDITED, WITH INTRODUCTION AND ANNOTATED RECONSTRUCTION OF THE UNDERLYING GREEK TEXT,

BY

JOHN GWYNN, D.D. (Dubl.), HON. D.C.L. (Oxon.)
REGIUS PROFESSOR OF DIVINITY IN THE UNIVERSITY OF DUBLIN.

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ADDENDA ET CORRIGENDA.

Page 14, line 11:
For ܒܐܘ ܒܪܫ, *write* ܒܐܘ ܒܪܫ.

„ 30, line 7:
After 17), *add* and in Nehemiah.

„ *ib.*, line 10:
To N, *append note* * * N breaks off at Nehem. vii. 3.

„ 47 (notes), line 1:
For παλλή, *write* πολλή.

INTRODUCTION TO PART II.

INTRODUCTION.

Section I. *Prefatory.*

The *Remnants* of the sixth-century Syriac Version of the New Testament, which form Part I of this volume, though none of them is large and all four together make a collection of but moderate bulk, yet possess as a whole the unity of a common history which has thrown them together as a group, while each of them moreover is in itself a complete Book.—The present Part II makes (in this respect) a humbler claim: it professes to be merely a gathering of fragments, hitherto overlooked, of sundry Books of the Old Testament in the Syriac Version made in the seventh century from the Septuagint, usually described as the "Syro-Hexaplar" Version. These fragments have been put together and printed here because that Version, valuable though secondary, has reached us in an imperfect form (with some Books mutilated and others lacking); and they have escaped the notice of its previous Editors, and are now for the first time published.

In describing them as fragments, however, it is not meant to convey that they are mere broken pieces, each sundered by accident from its context. They are extracts, every one of them selected with intelligent purpose by a careful compiler,—most of them with a certain continuity so as to form a series. Some are very short, but each can stand by itself; each relates some fact or facts, or teaches some lesson,—or does both. Each and all are here presented as contributing something of appreciable value towards filling up in a measure the gaps in the Version to which they belong.

Section II. *The Syro-Hexaplar Version: its Importance.*

All who are interested in the textual study of the Old Testament in general, and in particular of the Old Testament in the Greek, will agree that to recover any missing portion of this singularly faithful Syriac reflex of the Greek is a matter of importance. It is a link between the Biblical student of to-day and that chief of Biblical

scholars who more than sixteen hundred years ago laid the foundation of all critical knowledge of the Septuagint. The lifelong labour of Origen in constructing his immense Hexapla gave an impulse which, even after the actual volumes which contained his work had perished, remained in the Church as a living power. It quickened the zeal of Pamphilus, who in prison spent the hours of awaiting martyrdom in transcribing, and with the help of Eusebius collating, copies of the Septuagintal column of that master-work, enriched with a marginal *apparatus* of readings gathered from the other columns.* Through these men in turn that same impulse, transmitted by the medium of their autograph transcripts still accessible after three centuries, moved Paul, Monophysite Bishop of Tella,† to reproduce in Syriac the whole of the Septuagintal Old Testament as thus arranged and annotated. This great task was executed by him at Alexandria, where he spent some years (apparently a fugitive from troubles in his own country) in the second decade of the seventh century.‡ And it is a notable fact that in this, its Syriac reproduction, the result of Origen's vast labour and learning has reached us in a state nearer to completeness than in the original Greek in the form into which it was cast by the pious diligence of Pamphilus and Eusebius. It "forms our chief authority for the text of Origen's revision."§

* Some of these copies are even now represented for us by transcripts more or less partial or incomplete, of which the most notable are Cod. Colberto-Sarravianus (M) of the Octateuch, and Cod. Marchalianus (Q) of the Prophets,—both of which are now accessible in photographic reproductions. See for these, Dr. Swete's *Introduction to the O.T. in Greek*, Part I, ch. v (pp. 137, 144; also pp. 148 *et sqq.*)

† A city of Mesopotamia, distinguished as Tella-Mauzlat.

‡ The work of Paul on the LXX, like that of his fellow-worker Thomas on the N.T., was obviously undertaken with a view of bringing the Bible of Syriac-speaking Christians into conformity with that of their Greek-speaking brethren in the faith, especially those of Alexandria—the Monophysite Churches of Mesopotamia and of Egypt being in close communion. Both these men carried out their task in "the Enaton of Alexandria," in the same Antonine convent, at the same time (between A.D. 613 and 619); both had access there to the same storehouses of Biblical literature. These facts are gathered from the notes subjoined by Paul and Thomas to their versions (see the article *Paulus Tellensis*, *D.C.B.* vol. iv, p. 266 *et sqq.*). Their versions are executed in the same spirit of literal conformity to the Greek, without regard to the genius of the Syriac tongue. Both together were apparently meant to be taken as one Revised Syriac Bible. There is reason to believe that Thomas was one of those who helped Paul in his work (see p. 72 *infr.*, note† on ἄλσῃ, 2 Chron. xxxiii. 3).

§ Dr. Swete, in *Introduction* (as in note * above), p. 114.

Section III. *The Extant MSS. of it.*

No copy, however, of the whole Syro-Hexaplar Old Testament is known to be now extant, nor is every part of it forthcoming even in detached MSS. Yet one MS, apparently the second volume of such a copy, survives, including all the poetical and prophetical Books. Another MS, the first volume of a similar (or possibly the same) copy, is known to have belonged in the sixteenth century to Andreas Masius, who was the first European scholar to direct attention to this Version. He used it in his edition of the Book of Joshua (*Josuae Historia*, 1594), and describes it as containing, besides that Book, "'Judicum historias et Regum, praeterea Paralipomena, Esdram, Esther, Judith; denique Tobiae et Deuteronomii bonam partem,"—the former half (that is) of the Old Testament, mutilated at both ends so as to lack the first four Books of the Pentateuch, with the earlier part of Deuteronomy and the latter chapters of Tobit. This MS has unfortunately been missing since his time, and of it we have only his citations in his *Josuae Historia*, and his other writings.

But the second volume (above referred to) has fared better. It was obtained by Cardinal Borromeo* from the Convent of the Theotokos in the Nitrian Desert of Egypt—whence the British Museum has since derived its great treasures of Syriac MSS,—and placed by him in the Ambrosian Library (C 313 *inf.*), which he founded (1609) in Milan. It is unmutilated, and probably was written in the eighth (or early ninth) century. Its contents are as follows:—The Psalter (including Ps. cli.), Job, Proverbs, Ecclesiastes, Canticles, Wisdom, Sirach, the Twelve Minor Prophets, Jeremiah (with Baruch, Threni, and Epistle), Daniel (with Susanna, Bel and Dragon), Ezekiel, Isaiah.

The loss, however, of the MS of Masius has been in great measure compensated by the subsequent acquisition of single copies of some of the Books it contained. One such copy, of Fourth Kings, has long been in Paris, in the Bibliothèque Nationale; it came like the Milan MS from the Nitrian Convent. Among the treasures acquired from the same ancient storehouse by the British Museum, are single copies of Joshua, Judges (with Ruth),† and Third Kings; and besides these,

* Federigo Borromeo, Archbishop of Milan (1564–1631).

† It may be that Ruth is to be understood as included with Judges in Masius' list.

three Books which were missing from the Masian volume—Genesis, Exodus, and Numbers (the first lamentably mutilated).—It is to be added that the Book known as "1st [or Third] Esdras" (now reckoned Apocryphal), as it appears in some (though not the earliest) MSS of the Peshitta Old Testament, and in Walton's Polyglot, is borrowed from this later Version.*

Summing up these facts, then, it appears that of the Old Testament as translated by Paul, all the Books (of the Hebrew Canon) are now forthcoming except Leviticus, Deuteronomy, First and Second Kings [1 and 2 Samuel], Ezra, Nehemiah, and Esther;—of which Leviticus alone is not on the list of those known to Masius.

These MSS are mostly of the eighth century,—one at least, the Exodus of the British Museum, is dated so early as A.Gr. 1008 (A.D. 697), only eighty years after the Version was made; the Genesis is probably still earlier. None of them is later than the ninth century;† all (including the Ambrosian) are written on vellum, in a good estrangela script, nearly all profusely furnished with elaborate marginal *apparatus*, and marked with the Origenian asterisk and obelus throughout the text; all come from the Nitrian Convent, though probably written in Mesopotamia; and of the single copies,

* Of the deuterocanonical Books (besides 1 Esdras as above) the Syriac Tobit of many MSS and of the printed editions is in part Hexaplar (see below). Wisdom and Sirach are in the Ambrosian Syro-Hexaplar MS, as also the LXX additions to Jeremiah and to Daniel. Judith is on the Masian list, but is not now to be found. Whether any Books of Maccabees were translated by Paul does not appear.

The earliest Syriac O.T. which includes 1 [3] Esdras, seems to be the Buchanan Bible (Cambridge Univ. Library, Oo. 1., t. 2, *circ.* 1200 A.D.). The recent MSS Poc. and Uss. (Bodl., Poc. 391, Or. 141, both of cent. xvii), also exhibit it, and from them it was first edited, for Walton's Polyglot. All these MSS describe it as "according to the Seventy"; Buch. and Uss. note also that it is "not in the Peshitta."

The Book of Tobit likewise (or at least the earlier chapters (i.-vi.) of it), as printed in Walton's and other editions, is recognized by Poc. and Uss. as Septuagintal. The references of Masius in his *Syrorum Peculium* (see p. xv, *infr.*) preserve some small traces of it. See Dr. Ceriani, *Le Edizioni e i Manoscritti delle Versione Siriache* (1869), p. 22, for the identification of this Book as Syro-Hexaplar.

† For these Nitrian MSS see Wright's *Catalogue of Syr. MSS*, Brit. Mus., pp. 28–37 (nos. XLVIII–LIX). Among them are also copies of the Psalms and of some of the Prophets, which are found (as above) in the Ambrosian MS.

For the Paris MS, see Zotenburg's *Catalogue des MSS. Syriaques*, Biblioth. Nat., no. 27, p. 10. See also Bruns, *Curae Hexaplares*, in Eichhorn's *Repertorium*, vols. viii-x (1780–82).

the 4 Kings of the Paris Library plainly belongs to the same set of MSS as those of the London Museum.—It is not too much to hope that the volume once studied by Masius may yet be recovered, or that some yet unexplored monastic library may yield more MSS supplying the lacking Books of this Version.

Section IV. *Printed Editions of Parts of it.*

Of the extant Books, no complete collection has yet appeared in print. Masius never published any entire Book from his MS, and after his death and its disappearance, learned men whose interest in it he had roused by his *Josuae Historia*, vainly sought to obtain similar MSS from the East.* It was not till after the middle of the eighteenth century that the attention of Biblical scholars was first invited to the MS of the Ambrosian Library by the Librarian Branca, in 1767.† A few years later (1788) Bugati published from it at Milan the text of Daniel. He was, however, anticipated by Norberg, a Swede, who had obtained leave to transcribe the MS, and in 1787 published from it (at Lund) the Books of Jeremiah and Ezekiel.—Bugati also edited from it the Psalter, but it was not published till 1820, after his death. In 1825, the rest of Norberg's transcript (except the deuterocanonical Books) was published at Berlin by Middeldorpf, together with Fourth Kings from the Paris MS (see above, p. xi). Of this latter he had obtained transcripts from Eichhorn, who in his *Repertorium* (vol. vii, 1780, "*Curae Hexaplares*") had published the first account of it, and had been the first to make known the name of Paul of Tella as the author of the Version of 4 Kings (and of the contents of the Ambrosian MS), citing as evidence a note appended to it,—"The Abbat Mar Paul, Bishop of the Faithful, translated this Book from the Greek tongue into Syriac from the Version of the Seventy-two, &c." ‡

More recently, a fresh impulse was given to the study of this Version, when the acquisition (1840—1851) by the British Museum of the great Nitrian collection brought within the reach of Biblical

* See Ussher's *Works*, vol. xvi, letter cii, pp. 324, 5.

† See Bruns in Eichhorn's *Repertorium*, *ut supr.*, vol. iii, 1778.

‡ See Lagarde, *Bibliothecae Syriacae*, p. 256, lines 28, 29, for this note, which (with others) he prints at length.

scholars the Syro-Hexaplar MSS above enumerated (pp. xi, xii). Of this, the earliest result was the publication by Dr. Skat Rördam (from Add. 17103) of the Books of Judges and Ruth,* edited with much learning, and accompanied by a Greek text adapted to the Syriac (instead of a Latin Version such as Bugati and Norberg gave)—an example which in the present volume I have followed.—Dr. Ceriani, Keeper of the Ambrosian Library, in his *Monumenta* † (Tom. I, fasc. 1), with a view to a complete edition of the Version as extant, printed Baruch and Lamentations from the Ambrosian MS, followed (Tom. II, fascc. 1—4) by the Books of Genesis (imperfect) and Exodus (to ch. xxxiii. 2) from the Br. Mus. MSS, Add. 14442, and Add. 12134. To these he prefixed important *Prolegomena*.—To him is likewise due the publication (1874) of the entire contents of the great MS of which he is the custodian, reproduced in facsimile by photozincography. Lagarde in 1880 issued (in Hebrew type) his *Vet. Test. Fragmenta Quinque* (*scil.*, the Syro-Hexaplar Exodus, Numbers, Joshua and 3 Kings, from the Br. Mus. MSS, Add. 12134, 14437,‡ 12183), with 4 Kings (Paris, Biblioth. Nat., Anc. fonds 5). All these five, with what remains of Genesis, he re-edited in his *Bibliothecae Syriacae*, completed after his death by Professor Rahlfs (Gottingen, 1892).—This volume, and with it Dr. Ceriani's facsimile edition, taken together, give us the whole of what now survives of the Syro-Hexaplar Old Testament,§ including the deuterocanonical Books (Wisdom, Sirach, and the additions to Jeremiah and to Daniel) which Middeldorpf's edition omits. But the Septuagintal 1 Esdras, and also the Book of Tobit (which Masius reckons among the contents of his MS), do not appear in either of these publications. Both have been edited by Lagarde in his *Libri Vet. Testamenti Apocryphi Syr.* (1861).‖

* Copenhagen, 1861.

† *Monumenta Sacra et Profana* (Milan, 1861–63).

‡ This volume contains Numbers and 3 Kings.

§ I use "Hexaplar" as a general designation; but it is to be noted that of the MSS cited above some Books are described as "from the Tetrapla" (viz., Judges and Ruth, Job, the Minor Prophets, Daniel). Joshua is "from the Hexapla . . . collated with the Tetrapla." 4 Kings alone "from the Heptapla." The rest are "from the Hexapla" (or without any indication).—All these MSS bear in their text the Origenian asterisks and other like signs; and all (except Judges) are furnished with marginal variants from the other three Greek translators—4 Kings also from a "fifth," and the Psalter from a "sixth" as well as "fifth."

‖ See note * to p. xii *supr.*

Thus there are still lacking to us of this Version a large part of Genesis, the whole of Leviticus, Deuteronomy, 1 and 2 Kings [1 and 2 Samuel], 1 and 2 Chronicles, Ezra, and Nehemiah—and the deutero-canonical Judith, and the Books of the Maccabees.

Of these Books we have only a number of brief citations, some very minute (often of a single word), which we owe to Masius, who in his *Syrorum Peculium* (a short Lexicon (1572) prefixed to the *Biblia Regia**) gives many references to the text of his MS: to Joshua, Judges, and 3 and 4 Kings, which are extant in other MSS; and also to Deuteronomy (the latter chapters from xv. 7), 1 and 2 Kings [Samuel], Judith and Tobit (the earlier chapters, i.—vii. 8).—Other and less brief references to Deuteronomy and Joshua occur in his contributions to *Critici Sacri* (tom. ii, Amsterdam, 1698). His use of it in the notes to his *Josuae Historia* (see above, p. xi) is continuous throughout.†

Section V. *The Extracts printed in the present Volume.*

In the present Volume are given, from the Syro-Hexapla:—

1. A short extract from one of the missing parts of Genesis:
2. A single passage of Leviticus—apparently the only one as yet found:
3. A series of extracts systematically selected by a compiler, from 1 and 2 Chronicles:
4. A similar series from Nehemiah.

A. *Two passages from the Pentateuch.*

1. The first of these, Gen. xxvi. 26—31, stands first of four passages, written on a single leaf now prefixed to a volume (7145 Rich, Br. Mus.) of fragments, very diverse in age and script, put together (presumably by a seventeenth century binder) to form a copy of the Pentateuch. This leaf, unlike the rest of the volume to which it has thus been attached, is of vellum, and the script is estrangela (apparently of the ninth century). It seems to have belonged to a volume of extracts,

* The "Antwerp Polyglot" of 1572.

† See the complete collection of these reff. supplied by Professor Rahlfs to Lagarde's *Biblioth. Syr.*, pp. 24–32 f.—Note that no excerpts from Esdras or Chronicles occur in any of the works (as above) of Masius.

the rest of its contents being three passages (Hexaplar also), from Joshua, Proverbs, and Sirach severally.* As there is a gap in the only extant MS of Genesis, from xx. 12 to xxxi. 53, this recovered passage has some value as a contribution towards supplying the matter that is lacking. The text is notable, as exhibiting a variant not otherwise attested, in verse 28 (see p. 3, p. 33 *n.*, *infr.*).

2. The next, Leviticus xxvi. 42—46, comes from a Lectionary (Brit. Mus., Add. 12139) of somewhat later date than any of the MSS above cited,—A.Gr. 1311 (A.D. 1000).† As above noted, the Book Leviticus was not in Masius' MS, the earlier part of which was lacking,—nor is any copy of it, or (except in this MS) any part of it, now known to be extant. This Lection is the only evidence we possess to show that Leviticus was included in Paul's Version.

B. *Series of Passages from Later Historical Books.*

Of the Books of Chronicles and of Esdras [Ezra], our *Remains* are more considerable in extent. Another Nitrian MS (Brit. Mus., Add. 12168) supplies these, — a welcome addition, for from these Books, Masius, though (as we have seen) he names them among the contents of his MS, has left us no citation. The MS whence I take them is a *Catena* of extracts,—most of them from Scripture, with illustrative matter, chiefly selected from Commentaries. It is the work of an early compiler who (probably not later than the middle of the seventh century) selected and arranged the materials with care and judgment. The Scriptural passages he draws mostly from the Peshitta, —with the exception of those taken from 1 and 2 Chronicles, from 1 and 2 Ezra, and from Daniel, which are headed, "according to the version of the Seventy." His "First of Ezra" is the Book usually distinguished as "Greek Esdras," and reckoned with the Apocrypha‡;

* The extract from Joshua (xxii. 1–6) has a certain similarity to that from Genesis; whence it seems probable that these passages are combined not at random, but with some definite purpose.

† See facsimile in Wright's *Catal.*, Plate x.

‡ The Council of Florence, and after it the Council of Trent, followed Jerome's authority in rejecting this Book (along with 4 Esdras, with which it has nothing in common). As "3 Esdras" it is appended with "4 Esdras" to the Vulgate Latin, as non-canonical. In the Anglican Article VI it is placed outside the Canon as "Third of Esdras," but in the authorized Version it heads the Apocrypha as "1 Esdras." It is often, and conveniently, designated as "Greek Esdras."

and his "Second of Ezra" is Nehemiah. His "Daniel" is of the text given by the Cod. Chisianus* in Greek, and followed by the Milan Cod. Ambrosianus in Syriac,—usually described as "Daniel according to the Seventy" (as distinguished from "Daniel according to Theodotion"). The Daniel extracts are identified, by comparison with Cod. Ambrosianus as belonging to the Version of Paul; and there can be no doubt that the extracts from Chronicles and Esdras come from that Version likewise.

3. The passages of 1 and 2 Chronicles have been selected with discrimination. They are taken from the parts which have no counterpart in the Four Books of Kings. Hence the First Book is represented in our *Catena* by excerpts wholly genealogical, from chh. i.–iii., and vi., which (beginning from Adam) set forth (1) the regal pedigree through Judah to Zerubbabel and his sons (i.–iii.), and (2) the sacerdotal and (generally) the Levitical pedigree to the time of Jozedek (vi.). After these is a brief note of the descendants of Moses (ch. xxiii.).—The excerpts from the Second Book are written continuously with those from the First, but with the rubric, "Further from the Second Book of Chronicles," interposed. This Book (chh. xxvi.–xxxv.) yields the more interesting narratives of the sacrilege and punishment of Uzziah (xxvi.); the revival of worship under Hezekiah (xxix., xxx.); his honourable interment (xxxii.); the apostasy of Manasseh and his repentance and reformation (xxxiii.); the attempt of Josiah to check the advance of Egypt against Assyria, his death, and the mourning of his people (xxxv.)—facts omitted or briefly recorded in 4 Kings.

4. Of "Esdras," it is noteworthy that the compiler of the *Catena* gives nothing that belongs to the canonical Ezra. After the conclusion of the above passages from 1 and 2 Chronicles, nearly two pages of illustrative matter intervene, before he proceeds "From the First Book of Ezra, according to the interpretation of the Seventy," introducing many pages of extracts, all (as above noted) from the "Greek Esdras," which the Latin and English Bibles alike class among Apocrypha. After these,—with no interval of separation, but (as in the case of 1 and 2 Chronicles) a rubric interposed "Further from the Second Book of Ezra," with the addition "from the words of Nehemiah son

* See Dr. Swete's *Introduction to O.T. in Greek*, p. 47; also his *O.T. in Greek*, vol. iii, p. 498, for its text. It is also printed in Tischendorf's *V.T. Gr.*, t. ii, p. 589.

of Ḥilkiah" (see pp. 19, 54, *infr.*)—come the extracts from Nehemiah. Thus, in our compiler's eyes, the Septuagintal 1 Esdras of our Apocrypha was 1 Ezra, and Nehemiah was 2 Ezra,—the Ezra of the Hebrew canon being passed over.

(*a*) The extracts from 1 Esdras * I have not printed in this volume, the whole Syriac text of the Book having been long since published in Walton's Polyglot, and more recently by Lagarde (see p. xiv, *supr.*).†

(*b*) The extracts from Nehemiah (the 2 Ezra of this collection) give a fair outline of the narrative of its first eight chapters:—Nehemiah's grief on learning the evil plight of Jerusalem (ch. i.); the king's permission obtained for the rebuilding (ii.); the rebuilding carried on under arms (iv.); its completion (vi.); the reading of the Law, and the celebration of the Feast of Tabernacles (viii.). The series ends with a brief record of a day of humiliation (ix. 1–3).

Section VI. *The Catena which contains the* B *passages.*

This *Catena* is a document of so much value that it seems expedient to give a fuller account of it.

1. It consists of a series of passages selected in order from the Books of the Old and New Testaments. The order in which the Old Testament Books are dealt with is—The Five Books of Moses, Job, Judges, The Four Books of Kings, The First and Second Books of Chronicles, The First and Second Books of Ezra [Esdras], Excerpts from Proverbs and The Wisdom of Sirach, The Psalms, The Proverbs, Koheleth, The Song of Songs, The Wisdom of Solomon, The Twelve Minor Prophets, Jeremiah, Ezekiel, Daniel, and finally Isaiah. It will be seen that the compiler has passed over, of the Canonical Books, Joshua, Ruth, Esther, Lamentations; while of the deuterocanonical he gathers only from the First [Third] Book of Esdras (as above noticed), the Wisdom of Solomon and the Wisdom of Sirach—leaving untouched Judith, Tobit, Baruch, the additions to Daniel, the additions to Esther, the

* These extracts are,—ii. 1–6, 24, 25; iv. 34–40, 49–57; v. 47—vi. 2; vii. 6—viii. 29, 69–73; viii. 93—ix. 10, 46, 47.

† As above stated (p. xii, *supr.*, note *) these two Bodleian MSS,—Ussher's (Or. 141), and Pococke's (Poc. 391), are both of the 17th century. First Esdras is not included in Lee's Syriac Bible (1826), which is restricted to the O.T. Books of the Hebrew Canon.

Prayer of Manasses, the second [Fourth] Book of Esdras, and the Maccabees.—The New Testament extracts are from (1) The Pauline Epistles, (2) The Gospels. Nothing is selected from the Acts, the Catholic Epistles, or the Apocalypse.—All the above are as already stated from the Peshitta text, with the exceptions above noted of the Books of Chronicles, of Esdras, and of Daniel. All are illustrated by extracts from Commentaries,—some translated from the Greek (of Athanasius, Chrysostom, Cyril of Alexandria, and others), some cited from the Syriac of such writers as Ephraim and Severus of Antioch.—In many places the continuity of the Scriptural series is interrupted by the insertion of other matter, chosen in each case as illustrative of the preceding or following passages, or instructive otherwise to students of the Bible. Thus (*a*) between the extracts from the Book of Judges and those from the Books of Kings, we have a compendious note on the Greek Versions of the Old Testament, and another on the Canon of Scripture.—And (*b*) after the extracts from the Historical Books, a memorandum follows, of the dynasties that ruled in Judah and Israel, in Assyria, Persia, and Egypt,—and the duration of each.—Again (*c*) to those from Daniel is subjoined a note on the Septuagintal Version, and on its translation by Paul of Tella, the date of each being assigned. —So finally, at the end of the New Testament selections, an account is inserted (taken from Eusebius, *H.E.*, lib. II) of the first preachers of the Gospel of Christ, and of the evils that befel His persecutors.

2. From a sentence in the note on the Persian dynasty of the Sassanidae, Dr. Wright infers that this *Catena* was compiled before the death of the last king of that line (651),*—little more than thirty years after the completion of Paul's Version, whence our *Extracts* from Chronicles and Nehemiah, as well as those from 1 Esdras and Daniel are drawn. If this inference is accepted, we have in this compilation at once the earliest existing record (outside of the actual MSS of the Version) of Paul's work, and the earliest citations from its text. But the MS itself (Add. 12168) is of the eighth or perhaps the ninth century.

3. Turning back to the facts above stated concerning the Old Testament passages presented in the *Catena*, we proceed to note some important points.

* *Catal.*, pp. 905, 906.—Yet it may be that, though the memorandum was written before 651, the *Catena* in which it has been inserted is of later date.

These passages are, as we have seen, from the Peshitta; except those from a few of the later-written Books (those of Chronicles, those that are described as of Ezra and those of Daniel),—for which the compiler has recourse to a Syriac Version from the LXX. That Version he, in the case of Daniel, identifies as Paul's; and there is no reason to doubt that the extracts from Chronicles, and those from Ezra, are from Paul's Version likewise.

The compiler, therefore, after following in the main the order of the Peshitta* in arranging his extracts, to the end of 4 Kings, turns (perhaps because his copy of the Peshitta was incomplete) to the later (Septuagintal) Syriac for the Books which his historic sense directed him to place next in succession—Chronicles, Ezra, and Nehemiah. It is noteworthy that this is the place occupied by "Paralipomena, Esdras" in the MS of Masius as described by him; whereas in the Peshitta (as in the Hebrew) they are relegated to the latter part of the Old Testament.—But Daniel in both Syriac Versions has his place as one of the Four Greater Prophets.—Thus the copy of Paul's Version used by our compiler must have been, as regards the *order* and arrangement of the Books, such a one as would be formed if the Masian MS (of the narrative Books) were restored to integrity and joined to the Ambrosian MS (of the poetical and prophetical Books).

Section VII. *Inferences concerning* 1 *Esdras; its place in the* LXX.

Hence it seems warrantable to draw from the character of the *contents* of our *Catena* inferences as to the character of the contents of the MS of Masius.—(As to the Ambrosian MS, we have already seen that the Daniel [after the Chisian text] which it exhibits, is identical with the Daniel represented by the extracts of the *Catena*.)

1. The Ezra of the *Catena* is, as above stated, the "First Esdras" of the Septuagint; and it is placed, as the "Esdras" of the Masian MS was placed, immediately after the Books of Chronicles: while of the canonical Ezra our compiler has given no sign of recognition. Hence arises a presumption that this "First Esdras," which as we have seen was included in Paul's Version, is to be understood as included in the "Esdras" of Masius' list.

* With the Hebrew, the Peshitta places these Books after the Prophets, far apart from the Books of Kings.

2. Further, it is to be noted that (as above stated) the compiler prefixes to his extracts from 1 Esdras the heading, ܡܢ ܣܦܪ ܥܙܪܐ ܩܕܡܝܐ ("From the First Book of Ezra"), and immediately subjoins to them his extracts from Nehemiah, headed, ܡܢ ܣܦܪ ܥܙܪܐ ܬܢܝܢ ("From the Second Book of Ezra"), adding, ܡܢ ܡܠܝ ܢܚܡܝܐ ("from the words of Nehemiah"),—thus ignoring entirely the canonical Ezra.—Hence it follows as probable that in our compiler's copy of Paul's Version, 1 Esdras ("after the Seventy") was not merely included with, but substituted for, the Ezra of the Hebrew and the Peshitta. If this be so, we are to interpret the "Esdras" of the Masian list as meaning "1 Esdras [the apocryphal], with Nehemiah";—and to conclude that Paul in his Version not only differed from the Greek MSS of the Septuagint as regards the arrangement by which* they usually place the "Greek Esdras" first (describing it as Ἔσδρας Ā), and after it the canonical Ezra *plus* Nehemiah (as Ἔσδρας B̄), — but that he altogether omitted the "Esdras" which follows the Hebrew, and filled its place by this (so-called) "Apocryphal 1 Esdras,"—which represents the Hebrew but partially, omitting much, inserting one large episode, and paraphrasing rather than translating throughout.

3. Thus, finally, the surmise is suggested, that in this preference for the Book which is now excluded from the Canon over the canonical Book, Origen himself may have led the way in his Hexapla;—that the *Catena* passes over the canonical Ezra, because Paul omitted it from his Version, and that Paul omitted it because Origen substituted for it in the Septuagint column of his Tetrapla and Hexapla, the Book we reckon as non-canonical.

Section VIII. *Analogy between* 1 *Esdras and the "Chisian" Daniel.*

Elsewhere (*Dict. of Chr. Biography*, art. *Theodotion*)† I have called attention to the close affinity which subsists between the Daniel of the Hexapla (the "Chisian") and this "1 Esdras,"—in their paraphrastic style, their use of words, and the relation which they severally bear to their respective originals—an affinity such as (in my judgment) to bespeak a common translator. There is no unlikelihood in the suggestion

* So A, B, and [presumably] א.

† Vol. iv, p. 977.

that as Origen chose the "Chisian" Daniel to stand as κατὰ τοὺς Ō in the third column of his Tetrapla, so he may have preferred this similar and kindred paraphrase of Ezra to occupy the like place. In the case of Daniel he acted contrary to his own marked preference, which has led him in all his extant works to cite the version of Theodotion. But in dealing with Ezra the case is otherwise. I have been unable to find a single instance in which he cites the canonical Ezra or shows himself aware of its existence.*—With him, "Esdras" means Nehemiah,† except in two places in which he cites this First Esdras,‡ once freely recognized as Scripture by writers of authority and unquestioned orthodoxy, though now classed as "apocryphal."

Against this supposition is the fact that this "First Esdras," though it contains the substance of the Hebrew Ezra, does not lie within the same limits, but begins with a chapter equivalent to 2 Chron. xxxv. 1–21; includes a large interpolation, the well-known episode of Darius and the three youths, of chh. iii. 1—v. 6; and borrows its close from Nehemiah viii.—But Origen, as we know, dealt successfully with like difficulties of imperfect coincidence in the case of his Tetraplar Daniel. —Moreover, it is to be remarked that our *Catena* cites no passage from the parts borrowed from 2 Chronicles, and from Nehemiah only the two verses (1 Esdr. ix. 45, 46) which serve as concluding extract. It may be, therefore, that Origen only inserted in his Hexapla so much of 1 Esdras as extends from ii. 1 to x. 45, thus omitting the parts which coincide with 2 Chronicles and with Nehemiah. But he certainly did not omit the above-mentioned episode, known as "the story of Zorobabel," which (as we have seen) he cites twice, and from which the *Catena* gives extracts.§

It would be out of place here to enter into the question between the two Greek versions of Daniel, their relative priority and comparative value,—and the like question as regards the two Greek versions of

* Dr. Field has noted (*Origenis Hexapl.*, t. i, p. 486) that neither Montfaucon nor Parsons after him has found any vestige of Hexaplar readings recorded in MSS of the Esdras (canonical) of the Septuagint.

† So *In Matth.* t. xvi (xix. 12), Neh. i. 11—ii. 6. *In Cant. Cantt. lib.* iv (ii. 15); Neh. iv. 8.

‡ *In Joannem* vi. 1, and *In Josuam* ix. 10; from 1 Esdras iv. 37, *et sqq.*: 59, 60 (passages not in canonical Ezra, but in the interpolated episode).

§ See preceding note ‡; also note *, p. xviii.

Ezra,—or to trace the analogy between the two Books, and between their versions severally. I have already referred to the article in which (in *D. C. B.*) I have raised those points, and I desire now in closing to refer to the article *Esdras, First Book of*, in Hastings' *Dictionary of the Bible*, vol. i, in which Mr. Thackeray notes (p. 761) the affinity between the Chisian Daniel and our 1 Esdras, and shows a disposition to adopt my view (which he quotes from *D. C. B.*) that they are the work of the same translator. Dr. Swete likewise (*Introduction to O.T. in Greek*, Pt. I, ch. ii. 9, p. 48) regards it with favour. — The *Catena* with which I have dealt in these pages tends (I submit) to support this theory, by its preference for these versions over their generally received rivals, though the latter are closer to the Hebrew. And as I have shown above, through the *Catena* we are warranted in claiming the Hexapla, and its illustrious author, in favour of the claims to reverent acceptance, not only of the Daniel of the Chisian MS., but on like grounds those of the "First Esdras," so long and widely popular, and owned as Scripture by so many and great Fathers of the Church, but in these latter times rejected as apocryphal, and almost forgotten.

مقدمة

لـ

تحفة الخليل على نظم الدليل.

لـ

تحفة المستهل على نظم الدليل.

* محمد الصالح بن

The following Fragments, hitherto inedited, of the Syro-Hexaplar Version of the Old Testament, are derived—

(A.) The passage from Genesis (p. 3),

from a leaf prefixed to the MS Rich 7145 (British Museum), f. 1 *r*°. (See for it Wright's *Catalogue*, Appendix A, p. 1201.) Cent. IX.

(B.) The passage from Leviticus (p. 4),

from the MS Lectionary, Add. 12139 (Br. Mus.), f. 1 *v*°. (See for it Wright's *Catal.*, CCXXIV, p. 154.) Dated A.G. 1311 (= A.D. 1000).

(C.) The passages from 1 and 2 Chronicles, and from Nehemiah (pp. 5 *sqq.*),

from the MS *Catena*, Add. 12168 (Br. Mus.), ff. 57 *r*°–61 *r*°; ff. 65 *v*°–67 *r*°. (See Wright's *Catal.*, DCCCLII, p. 905.) Cent. VIII or IX.

[The passages from Ezra that intervene in this MS, before Nehemiah, are from the Book known as 1 [3] Esdras, which is printed in Walton's Polyglot, tom. iv.; also by Lagarde, *Libri V.T. Apocryphi, Syriace* (1861).]

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XXVI.

26 ܐܒܝ[ܡ]ܠܟ [ܓܪܪ] ܠ ܠܘܬ ܐܚܘܗ ܘ[ܐܚܘܗ]ܐ[26] Brit. Mus. Rich 7145 fo. 1 r°

. ܐܠܗ ܥܡ ܟܠ ܕ[ܐ]ܢ ܐܢ ܥܒܕ . ܐܠܗ ܐܒܝ ܐܒ

27 ܘܐܡܪ ܠܗܘܢ ܠܡܐ ܒܥܬ ܗܕܐ . ܐܬܝܬ ܘܫ[ܐ]ܠ[27]

28 ܐܢ [ܐ]ܝܬ ܟ[28] . ܘܐܡܪ [ܐ]ܠ ܗ[ܝ]ܬ . ܐܬ[ܝ]ܕ[ܥ]

ܐ[ܝ]ܬ . ܘܐܡܪ [ܐ]ܠ ܐ[ܡ]ܪ ܐ[ܡ] ܐ : ܟ

ܒ[ܪ]ܟ ܠ ܒ[ܪ]ܟ : ܐ[ܫ]ܠ ܒ[ܪ]ܟ ܐ[ܒ]ܘ

29 . ܐ[ܒ]ܘ ܟ[ܐ] ܐ[ܒ]ܪ ܐ[29] . ܘ[ܐ]ܡ[ܪ] ܐ[ܒ]ܘ . ܐ[ܫ]ܠ ܟ

ܟ ܐ[ܫ]ܬ[ܡ]ܫ ܐ[ܒ]ܘ . ܘ[ܐ]ܠ[ܥ] ܐ ܐ[ܡ] ܐ[ܒ]ܘ

ܒ[ܪ] ܘ[ܐ]ܝ ܒ[ܪ] ܐ[ܒ]ܘ ܐ . ܐ[ܫ] ܟ ܘ[ܐ]ܝ[ܫ]

30 . ܘ[ܐ]ܒ[ܪ]ܐ ܠ[ܚ]ܡ . ܐ[ܒ]ܘ ܐ[ܫ]ܬ[30] . ܐ[ܝ] ܟ

31 . ܐ[ܠ]ܗ ܐ[ܒ]ܪ[ܗ]ܡ ܐ[ܒ] . ܘ[ܐ]ܩ[ܡ] ܐ[ܒ]ܘ[31]

✣ . ܐ[ܒ]ܘ[ܕ]ܗ ܟ ܐ[ܡ] ܠ[ܚ]ܡ . ܐ[ܫ]ܬ[ܡ]ܫ ܐ[ܒ]ܘ

XXVI. (26) ܐܒܝ[ܡ]ܠܟ] As Gen. xx. 2. | (28) ܐ[ܡ]ܪ] So Syr.-Hxp. and Harkl., *passim* (e.g. Judic. vi. 23; Luc. x. 5) for ܐ[ܡ]ܪ.

כו

ויקרא כהכה ׃

xxvi.

Brit. Mus. Add. 12,139 fo. 1 v°

42 42 וזכרתי את בריתי יעקוב ׃ ואף את בריתי יצחק ואף את בריתי
אברהם אזכר ׃ והארץ אזכר ׃ 43 והארץ תעזב מהם ׃ ותרצה את
שבתותיה בהשמם מהם ׃ והמה ירצו את עונם ׃ יען ובגלל שפטי
מאסו ׃ ואת חקתי געלה נפשם ׃ 44 וגם זאת בהיותם בארץ
אויביהם ׃ לא מאסתים ולא געלתים ׃ לכלתם לשבתי את בריתי
אתם ׃ כי אני יהוה אלהיהם ׃ 45 וזכרתי להם ברית ראשנים
אשר הוצאתי אתם מארץ מצרים ׃ לעיני הגוים ׃ להיות להם
לאלהים ׃ אני יהוה ׃ 46 אלה החקים והמשפטים והתורות
אשר נתן יהוה ביניו ובין בני ישראל בהר סיני ׃ ביד משה ׃

Brit. Mus. Add. 12,168 fo. 57 r° b

ܐ

ܐ ܐܕܡ ܫܝܬ ܐܢܘܫ ܩܝܢܢ ܡܗܠܠܐܝܠ ܝܪܕ ܚܢܘܟ ܡܬܘܫܠܚ ܠܡܟ ܢܘܚ ܫܡ ܚܡ ܝܦܬ

I. 1, 2, 3 ܐ ܐܕܡ[1] ܫܝܬ[2] ܐܢܘܫ ܩܝܢܢ[3] ܡܗܠܠܐܝܠ ܝܪܕ ܚܢܘܟ ܡܬܘܫܠܚ ܠܡܟ

4 ܒ ܢܘܚ ܫܡ ܚܡ ܝܦܬ[4] ܘܒܢܝ ܟܫ ܘܡܨܪܝܡ ܦܘܛ ܘܟܢܥܢ

7; 24, 25 ܓ ܫܡ ܐܪܦܟܫܕ[24] ܫܠܚ ܥܒܪ ܦܠܓ ܪܥܘ[25] ܫܪܘܓ ܢܚܘܪ ܬܪܚ

6, 27, 28 ܕ ܐܒܪܗܡ[27] ܗܘ ܐܒܪܗܡ ܐܝܬ[26] ܐܒܝ ܐܒܪܡ ܗܘ ܐܒܪܗܡ[28] ܒܢܝ ܝܨܚܩ ܘܝܥܩܘܒ

34 ܗ ܒܢܝ ܥܣܩ ܘܪܥܘܐܝܠ ܘܝܗܘܫ ܘܝܥܠܡ ܘܩܘܪܚ[34]

II. 1 ܐ ܠܐܐ ܫܪܝ ܘܐܝܠܦ ܨܦܘ ܘܥܡܪ ܘܡܢܚܬ ܘܥܒܥ ܐܝܠܘܦ[1]

2 ܒ ܩܢܙ ܬܡܢ ܘܐܗܠܝܒܡܐ ܐܝܠܐ ܦܝܢܚܣ ܐܗܪܘܢ ܘܚܘܪ ܩܪܒ ܐܒܝ ܣܘܟ ܘܐܗܠܝܒܡܐ[2] ܐܚܘܬ ܬܡܪ ܘܒܣܡܬ ܘܡܚܠܬ

3 ܓ ܒܢܝ ܪܘܒܝܢ ܚܢܘܟ ܦܠܘ ܚܨܪܘܢ ܟܪܡܝ ܒܢܝ ܪܘܒܝܢ ܒܟܘܪ ܚܢܘܟ ܦܠܘ ܚܨܪܘܢ ܟܪܡܝ

4 ܕ ܫܡܥܝܐ ܢܬܢܐܝܠ ܘܙܒܕܝ ܥܘܒܕ ܝܗܘܕܐ ܫܠܐ ܘܦܠܬܝ ܒܪܟܐܝܠ ܗܒܙܘܢܝ ܡܫܦܚܬ ܐܒܝ ܒܝܬ ܐܒܗܬ ܠܐ ܝܠܕܘ ܒܢܝ ܘܒܢܬ ܘܟܠ ܢܚܠܬ ܐܒܝ ܒܝܬ ܐܒܗܬ ܠܐ ܝܠܕܘ ܒܢܝ ܘܒܢܬ ܘܟܠ ܢܚܠܬ

5 ܗ ܫܡ ܐܫܘܪ ܐܒܝ ܬܩܘܥ ܘܚܠܐ ܢܥܪܐ ܐܫܬܘ ܚܢܘܟ ܦܠܘ ܚܨܪܘܢ ܟܪܡܝ ܒܢܝ ܪܘܒܝܢ ܒܟܘܪ ܚܢܘܟ ܦܠܘ ܚܨܪܘܢ ܟܪܡܝ

6 ܘ ܒܢܝ ܫܡܥܝܐ ܢܬܢܐܝܠ ܘܙܒܕܝ ܥܘܒܕ ܝܗܘܕܐ ܫܠܐ ܘܦܠܬܝ ܒܪܟܐܝܠ ܗܒܙܘܢܝ ܡܫܦܚܬ ܐܒܝ ܒܝܬ ܐܒܗܬ ܠܐ ܝܠܕܘ ܒܢܝ ܘܒܢܬ ܘܟܠ ܢܚܠܬ ܐܒܝ ܒܝܬ ܐܒܗܬ ܠܐ ܝܠܕܘ ܒܢܝ ܘܒܢܬ ܘܟܠ ܢܚܠܬ

7 ܙ ܫܡ ܐܫܘܪ ܐܒܝ ܬܩܘܥ ܘܚܠܐ ܢܥܪܐ ܐܫܬܘ ܚܢܘܟ ܦܠܘ ܚܨܪܘܢ ܟܪܡܝ ܒܢܝ ܪܘܒܝܢ ܒܟܘܪ ܚܢܘܟ ܦܠܘ ܚܨܪܘܢ ܟܪܡܝ

II. (3) ܒܣܡܬ] *Corr.*, ܒܣܡܬ.

II.

וזבד בנו שמעיה : ועתי בנו יואש ויואש בנו
סרף אשר היה בכזיבא[8] ויקם את יקים ואת זכרי 8, 9
ובני רם בכור יהוה . יכין . ועזריקם . ובכריה . ונתנאל
ועדיאל[10] בן עמיזבד בן אדמי נשים בן יראם בן 10
פלטיה[11] בן יסעיה בן רפיה בן רפיה בן שמעי בן 11 fo. 57 v° a
שלמיה בן צורי בן בניה[12] ועזר בן אליעיני בן 12
יעקב בן מרמות בן עבדיה בן גדליה בן יחזקיה[13] בן 13
חזקיה בן יסעיה . ועתליה בן יסעיה[14] . ויסעיה בנו 14
ויסעיה בנו ויסעיה בנו ויסעיה בנו ויסעיה בנו ויסעיה בנו

III.

ܫܡܝܕ ܕܒܪ ܒܬ . ܟܣܝܪ . ܥܒܕܐ : ܒܢ . ܚܒܪ

6, 7 ܦܚܬ ܡܥܒ[7] . ܐܠܝܥܢܝ ܒܥܠܝ ܝܫܒ[6] . ܠܟܣܝ

8 . ܟܣܝ | . ܐܠܝܥܢܝ ܒܢܝ . ܚܒܕܐ[8] . ܚܒܒ fo. 57 v° b

9 ܝܫܒ . ܟܠܝܘܬ ܟܠ ܡ ܐܠܐ ܒܢ ܟܠ ܥܡ[9]

10 . ܚܒܪ : ܥܒܕܐ ܟܠ[10] ⁘ ⁘⁘⁘ . ܥܡ ܟܠ

ܟܠ ܐܒܪ . ܥܡ ܟܠ ܟܠ . ܥܡ ܟܠ ܟܠ

11 ܒܪ . ܥܡ ܟܠ ܟܠ . ܥܡ ܟܠ . ܦܒ[11] . ܥܡ

12 . ܥܡ ܟܠ ܟܠ . ܥܡ ܟܠ ܟܠ[12] . ܥܡ ܟܠ

13 ܟܠ ܟܠ . ܥܡ ܟܠ ܒܢ[13] . ܥܡ ܟܠ . ܦܚ

14 ܟܒ . ܥܡ ܟܠ . ܥܒ[14] . ܥܡ ܟܠ ܟܒ . ܥܡ

15 ܟܫ . ܫܒ ܟܠ . ܟܒ ܟܫ[15] ⁘ . ܥܡ ܟܠ

16 ܟܫ[16] ⁘⁘ ⁘⁘ . ܦܥ ܟܒ . ܟܫ ܟܫ . ܦܫ

. ܥܡ ܟܠ ܟܫ . ܥܡ ܟܠ ܟܫ : ܫܫ

17, 18 . ܟܥ[18] . ܥܡ ܟܠ ܠܟ . ܒܒ . ܟܫ ܟܫ[17]

19 ܟܫ[19] ⁘⁘ . ܟܫ ܟܥ ܟܫ . ܒ . ܟ

ܟܫ ⁘⁘ ⁘ ⁘⁘ . ⁘⁘ . ܠ . ܠ

. ܥܡ ܟܠ ܟܥ . ܟ ܟ . ⁘⁘

20 ⁘⁘ ⁘⁘ . ⁘⁘ . ⁘⁘ ⁘⁘ ⁘⁘[20]

VI.

1, 2 . ܟܫ ⁘⁘ ⁘⁘[2] . ⁘⁘ ⁘⁘ ⁘⁘ . ⁘⁘ ⁘⁘[1]

3 ⁘⁘ ⁘⁘[3] ⁘⁘ . ⁘⁘ ⁘⁘ : ⁘⁘ . ⁘⁘ ⁘⁘

. ⁘⁘ ⁘⁘ ⁘⁘ .. ⁘⁘ ⁘⁘ ⁘⁘ : ⁘⁘ ⁘⁘

4 ⁘⁘ ⁘⁘ ⁘⁘[4] . ⁘⁘ ⁘⁘ ⁘⁘ . ⁘⁘ ⁘⁘

III. (20) ⁘⁘ ⁘⁘] *Corr.*, ⁘⁘ ⁘⁘.

VI.

5 לעזר . פינחס אבי אבישוע . אבישוע
6 אבי בוקי . בוקי אבי עזי . עזי אבי זרחיה
7 אבי מרימות . מרימות אבי אמריה .
8 אמריה אבי אחיטוב . אחיטוב אבי צדוק .
9 צדוק אבי שלום . שלום אבי חלקיה .
10 חלקיה . חלקיה אבי עזריה . עזריה אבי
11 אבי[11] . אמריה אשר עבד את בית אלהים
12 שלמה . חלקיה אבי עזריה . עזריה אבי
13 אבי שלום . שלום אבי צדוק . צדוק אבי
14 חלקיה . חלקיה אבי עזריה . עזריה אבי
15 שריה . יהוצדק אבי הלך בגלות את יהוה
ביד נבוכדנצר . ס

3 ואלה בני שמואל הבכר יואל משנה[31]
אביה . השני אבים . בני מחלי לוי
3 לפי בתואלם . בני קהת עזיאל[32]
ושמירות ושפים וחדד : ואחיהם מראיתם
לעמד איש על עבדתו . ולמשפחתם
3 לבני קהת הימן משורר[33] ס . בן יואל
בן שמואל . בן אלקנה בן ירחם . בן אליאל
בן תוח . בן צוף בן אלקנה : בן מחת בן עמשי[34] :
בן אלקנה בן יואל : בן עזריה בן צפניה . בן תחת

VI. (5) עזריה] *Corr.*, עזרי. | (6) עזי (*bis*)] *Corr.*, עזיו. | (33) בן[3]] *Corr.*, בני.

VI.

35 ... [35] ... ...

36 ... [36] ... ... fo. 58 r° b

37 ... [37] ... ...

... ...

38 ... [38] ... ...

39 ... [39] ...

40 ... [40] ... ...

41 ... [41] ... ...

42 ... [42] ... ...

43 ... [43] ... ...

44 ... [44] ... ...

... ...

45 ... [45] ... ...

46 ... [46] ... ...

47 ... [47] ... ...

... ...

48 ... [48] ...

... ...

49 ... [49] ...

... ...

VI. (39) ... [(2)] *Corr.*, ... | (46) ... *Corr.*, ... | (47) ... *Corr.*, ...

VI.

XXII

fo. 58v°a 14 15 16,

XXIII. (14) *Dele* ܘ *post* ܕܒܝܬ.

ﻫ

ﺣﺒﻜﺮ ﺭﻫﻴﻤﺎ ﻣﻴﺎﺭ ﻛﺒﺮ ÷

XXVI.
16 : ﻟﻤﺤﺮﻕ ﻣﻠﺮ ﻛﺮ ﻟﻤﻴﺮﻫﻴﺮ : ﻛﻮﻟﺮ ﻟﻤﻬﻴﺮ ﻣﺮ fo. 58 v° a (lin. 12)
ﻛﻮﻟﺮ ﻣﻠﻤﻤﻴﺎ ﻟﻤﺮ . ﻣﻠﺮ ﻛﻤﻠﺮ ﻛﻮﻟﺮ ﻟﻤﻴﺮﻫﻴﺮ
17 ﻣﻴﺮﻫﻴﺮ ﻟﻤﺮ[17] . ﻛﻤﻴﺮﻫﻴﺮ ﻣﻴﺮ ﻛﻮﻟﺮ ﻛﺮ ﻟﻤﻴﺮﻫﻴﺮ
ﻛﻮﻟﺮ ﻣﻴﺮﻫﻴﺮ ﻛﻮﻟﺮ ﻣﻴﺮ ﻣﻴﺮﻫﻴﺮ . ﻛﻮﻟﺮ ﻛﻮﻟﺮ
18 ﻟﻤ . ﻟﻤ ﻟﻴﻮﻫﻴﺮ ﻟﻤﻴﺮﻫﻴﺮ ﻛﻮﻟﺮ ﻛﺮ ﻟﻤﻴﺮﻫﻴﺮ[18] . ﻛﻤﻠﺮ
ﻛﻮﻟﺮ ﻛﻮﻟﺮ ﻟﻤﻴﺮﻫﻴﺮ . ﻛﻮﻟﺮ ﻟﻤﻴﺮﻫﻴﺮ ﻛﻮﻟﺮ ﻛﺮ
ﻟﻤﻴﺮﻫﻴﺮ ﻛﻮﻟﺮ ﻛﻮﻟﺮ ﻟﻤﻴﺮﻫﻴﺮ : ﻟﻤﻴﺮﻫﻴﺮ . ﻛﻮﻟﺮ ﻛﻮﻟﺮ
ﻛﺮ ﻛﻤﻠﺮ ﻛﻠﺮ . ﻛﻮﻟﺮ ﻛﺮ ﻟﻤﻴﺮﻫﻴﺮ ﻟﻤﻴﺮ . ﻛﻤﻠﺮ
19 . ﻛﻮﻟﺮ ﻟﻤﻴﺮﻫﻴﺮ[19] . ﻛﻤﻠﺮ ﻛﻮﻟﺮ ﻛﺮ ﻛﻤﻴﺮﻫﻴﺮ ﻛﻮﻟﺮ
ﻟﻤﻴﺮﻫﻴﺮ ﻛﺮ . ﻛﻠﻤﻴﺮ ﻟﻤﻴﺮﻫﻴﺮ ﻛﻮﻟﺮ ﻛﻮﻟﺮ ﻟﻤﻴﺮﻫﻴﺮ
. ﻛﻮﻟﺮ ﻟﻤﻴﺮ ﻛﺮ ﻛﻮﻟﺮ . ﻟﻤﻴﺮ ﻛﻮﻟﺮ ﻟﻤﻴﺮ
. ﻛﻮﻟﺮ ﻟﻤﻴﺮﻫﻴﺮ ﻛﻮﻟﺮ ﻛﻮﻟﺮ ﻛﻮﻟﺮ ﻟﻤﻴﺮﻫﻴﺮ
20 ﻛﻤﻴﺮﻫﻴﺮ[20] . ﻛﻤﻴﺮﻫﻴﺮ ﻛﻮﻟﺮ ﻛﺮ ﻟﻤ . ﻛﻮﻟﺮ ﻛﻤﻴﺮﻫﻴﺮ
ﻛﻤﻠﺮ . ﻛﻮﻟﺮ ﻟﻤﻴﺮﻫﻴﺮ | ﻟﻤﻴﺮ ﻛﻮﻟﺮ ﻛﻮﻟﺮ ﻛﻤﻠﺮ fo. 58 v° b
ﻛﺮ . ﻛﻤﻴﺮ ﻛﺮ ﻛﻤﻴﺮﻫﻴﺮ . ﻛﻮﻟﺮ ﻛﻮﻟﺮ ﻛﻮﻟﺮ ﻟﻤﻴﺮ

XXVI. (16) ﻛﻤﻴﺮﻫﻴﺮ] Marg., ﻟﻤﻴﺮ.

xxvi

20 ... 21 ...

xxix

30 ... 31 ... 32 ... 33 ... 34 ... 35 ... fo. 59 r° a ... 36 ...

xxx.

1 ܘܫܕܪ ܠܘܬ ܟܠ ܐܝܫ ܘܐܝܫ ܕܝܫܪܝܠ ܘܐܝܫ ܘܐܝܫ ܕܝܗܘܕܐ ܟܬܒ ܐܓܪܬܐ[1]
ܠܟܠ ܐܦܪܝܡ ܘܡܢܫܐ ܕܢܐܬܘ ܠܒܝܬ ܝܗܘܐ ܒܝܪܘܫܠܡ ܠܡܥܒܕ ܦܨܚܐ
ܠܝܗܘܐ ܐܠܗܐ ܕܝܫܪܝܠ . ܠܥܒܕ ܠܝܗܘܐ ܐܠܗܐ ܕܝܫܪܝܠ .
2 ܕܥܒܕܘ ܦܨܚܐ ܒܝܪܚ ܬܪܝܢ ܒܫܢܬ ܬܪܬܝܢ ܥܣܪ[2] ܠܡܠܟܐ ܘܠܪܒܪܒܝܗ
3 ܘܠܟܢܫܬܐ ܕܒܝܪܘܫܠܡ ܐܝܟ ܕܝ[3] . ܕܠܐ ܡܫܟܚ ܟܗܢ ܠܟܘܠ ܢܦܫ
ܕܡܩܕܫ ܢܦܫܗ ܠܡܩܕܫ ܠܐ ܐܬܟܢܫ ܠܘܬ ܥܡܐ . ܘܠܐ ܐܬܟܢܫ ܠܘܬ ܥܡܐ
ܕܡܩܕܫ ܢܦܫܗ ܠܡܩܕܫ ܠܐ ܐܬܟܢܫ . ܘܠܐ ܐܬܟܢܫ ܠܘܬ ܥܡܐ
4 ܘܫܦܝܪ ܠܡܠܟܐ ܘܠܟܠ ܟܢܫܬܐ ܕܝܫܪܝܠ[4] : ܠܥܒܕ ܠܝܗܘܐ
5 ܐܠܗܐ ܕܝܫܪܝܠ ܠܡܥܒܕ ܦܨܚܐ ܠܝܗܘܐ ܐܠܗܐ[5] . ܕܐܒܪܗܡ
ܠܝܨܚܩ : ܘܠܝܥܩܘܒ : ܕܠܐ ܥܒܕܘ ܟܕ ܟܬܝܒ : ܒܫܢܬ ܬܪܬܝܢ
. ܠܥܒܕ ܠܝܗܘܐ ܐܠܗܐ ܕܝܫܪܝܠ : ܠܥܒܕ ܠܝܗܘܐ ܐܠܗܐ ܕܝܫܪܝܠ
ܟܠ ܕܐܬܐ ܥܡ ܟܬܒ ܕ ܒܪܟܬܐ ܠ ܒܝܬ ܡܩܕܫܐ ܕܝܗ .
13 ܘܟܢܫ ܠܗܘܢ ܠܥܡܐ ܟܬܪ ܠܡܥܒܕ ܦܨܚܐ ܒܝܪܚ ܬܪܝܢ[13]
. ܒܫܢܬ ܬܪܬܝܢ ܥܣܪ : ܥܡܐ ܟܬܝܪ ܫܓܝܐ ܩܗܠܐ
14 ܘܩܡܘ : ܘܐܬܟܢܫܘ ܠܗܘܢ ܠܒܝܬ ܡܕܒܚܐ ܕܐܝܬܘ[14] fo. 59 r° b
ܟܠ ܕܟܝ ܐܬܐ . ܘܫܕܘ ܒܢܚܠܐ ܕ ܩܕܪܘܢ ܠܒܪ ܡܝܬ ܟܕ ܡܫܟܚ ܡܩܕܫ
15 . ܥܡ ܐܝܫ ܐܝܫ ܥܡ ܟܗܢܝܟ ܘܠܝܘܒ ܐܬܝܘ[15] . ܘܐܝܬܘ
ܠܡܩܪ ܒܝܬ . ܘܩܕܫܘ ܟܗܢܝܟ ܘܠܝܘܒ ܠܡܩܪ ܒܝܬ
16 ܘܩܡܘ ܥܡܕܐ ܒܐܬܪ ܕ ܐܬܝܘ[16] . ܥܡ ܐܝܫ ܐܝܫ ܠܡܠܟ
ܥܡ ܟܗܢܝܟ ܘܠܝܘܒ : ܘܩܒܠ ܟܗܢܝܟ ܘܠܝܘܒ ܐܬ ܕܡܐ
ܕ ܐܝܫ ܠ ܐܝܫ ܠܡܠܟ ܡܫܐ . ܘܡܫܐ ܐܝܫ ܠ ܐܝܫ ܠ ܐܠܗܐ
17 . ܘܐܝܬ ܒܗ ܟܬ ܠ ܒܝܬ ܡܩܕܫ ܠ ܐܬܩܕܫ ܠ ܟܠ[17] . ܠܐ

XXX. (15) ܠ ܐܬ] *Sic in* MS.

xxx

17 כי היו רבים בקהל ולכל אשר לא הטהר
לשחט את הפסחים לכל טמא לה׳׃
18 כי רבת העם רבים מאפרים ומנשה יששכר וזבלון
לא הטהרו כי אכלו את הפסח לא ככתוב כי
התפלל יחזקיהו עליהם לאמר הטוב ה׳ הכפר
19 בעד כל הלבב הכין לבבו לדרוש לאלהים
ה׳ אלהי אבותיו ולא כטהרת הקדש׃ ויהי
20 ה׳ שמע את יחזקיהו וירפא את העם׃

xxxi

2 ויעמד יחזקיהו על הכהנים והלוים על
fo. 61 r° a (lin. 19) מחלקותם איש כפי עבדתו לכהנים וללוים לעלה
[extra ordinem in MS.] 3 ולשלמים לשרת ולהדות ולהלל בשערי מחנה
4 יהוה׃ וגם אמר למלך לתת מנת העם
לכהנים וללוים למען יחזקו בתורת ה׳׃
5 וכאשר פרץ הדבר הרבו בני ישראל
ראשית דגן תירוש ויצהר ודבש וכל תבואת
6 שדה ומעשר כל דבר הביאו לרב׃ ובני
ישראל ויהודה הישבים בערי יהודה גם
fo. 59 r° b (lin. 29) 33 הם מעשר בקר וצאן ומעשר קדשים הקדשים
לה׳ אלהיהם נתנו ערמות ערמות׃ בחדש
השלישי החלו הערמות להוסד ובחדש
fo. 59 v° a השביעי כלו׃ ויבאו יחזקיהו ושרים | וראו
xxxii 1 את הערמות ויברכו את ה׳ ואת עמו ישראל׃
2 וישאל יחזקיהו על הכהנים והלוים

XXXIII. (1) עשר] *Sic in* MS.

xxiii.

ܘܥܒܕ ܒܝܫܐ ܩܕܡ ܝܗ̈ ܟܕ ܐܝܟ ܒܝܫܐ ܕܐܒܘܗܝ ܡܢܫܐ . ܘܐܬܒ̈ܢܝ
3 ܒܡ̈ܪܡ̈ܐ ܕܐܒܕ ܚܙܩܝܐ[3] . ܘܒܢܝܬ ܐܝܟ ܒܝܫܐ ܕܐܒܘܗܝ ܡܢܫܐ
ܘܣܓܕ . ܘܦܠܚ ܠܟܠ ܨܒܐ ܕܫܡܝܐ : ܘܐܦ ܐܝܟ ܕܐܒܕ ܚܙܩܝܐ
ܒܝܬ . ܘܒܢܐ ܡܕܒ̈ܚ̈ܐ ܠܒܥܠ[4] ܘܐܡ̈ܪ ܠܐ ܐܬ̈ܐ ܒܝܬ ܐܠܗ̈ܐ
4 : ܒܝܬ ܡܫܪ̈ܝܬܐ ܒܬ̈ܪ ܒ̈ܢ̈ܝ ܝܫ̈ܪ̈ܝܠ ܒܝܬ ܐܠܗ̈ܐ ܐܬ̈ܐ
ܘܒ̈ܢ̈ܝ ܟܠ ܨܒܐ ܕܫܡܝܐ ܠܟܠ ܬ̈ܪ̈ܝܢ ܕܒ̈ܝܬ ܝܗ̈ܘܗ ܘܒ̈ܢ̈ܝ
5 . ܒܝܬ ܐܠܗ̈ܐ ܒܬ̈ܪ ܒ̈ܢ̈ܝ ܝܫ̈ܪ̈ܝܠ ܠܟܠ ܨܒܐ[5] ... ܠܒܥܠ
6 ܘܐܦ ܐܝܟ ܥܒܕ ܡܢܫܐ[6] . ܒܝܬ ܡܫܪ̈ܝܬܐ ܕܒ̈ܝܬ ܝܗ̈ܘܗ ܡ̈ܠ̈ܝ
ܘܐܡ̈ܪ ܠܗ̈ ܐܠ̈ܗ̈ܐ : ܒܫ̈ܡ̈ܗ ܒܝܬ ܐܠܗ̈ܐ ܒܝܬ ܫ̈ܠ̈ܡ̈ܗ ܠܥ̈ܠ̈ܡ̈ܐ
ܠܐ ܐܫ̈ܬ̈ܠ̈ܚ ܥ̈ܕ̈ܬ̈ܐ . ܥ̈ܕ̈ܬ̈ܐ ܕ̈ܡ̈ܫ̈ܝ̈ܐ ܒ̈ܝ̈ܕ̈ ܡ̈ܠ̈ܟ̈ܐ ܕ̈ܝ̈ܫ̈ܪ̈ܝ̈ܠ̈
ܒ̈ܝ̈ܕ̈ ܟ̈ܠ̈ ܥ̈ܒ̈ܕ̈ܝ̈ ܥ̈ܒ̈ܕ̈ . ܥ̈ܒ̈ܕ̈ ܕ̈ܝ̈ ܐ̈ܠ̈ ܒ̈ܝ̈ ܐ̈ܠ̈ ܒ̈ܝ̈ ܐ̈ܠ̈ ܒ̈ܝ̈ ܐ̈ܠ̈
7 ܒ̈ܝ̈ ܐ̈ܠ̈ ܒ̈ܝ̈ ܐ̈ܠ̈ ܒ̈ܝ̈ ܐ̈ܠ̈ ܒ̈ܝ̈ ܐ̈ܠ̈ ܒ̈ܝ̈ ܐ̈ܠ̈ ܒ̈ܝ̈ ܐ̈ܠ̈ ܒ̈ܝ̈ ܐ̈ܠ̈[7] . ܒ̈ܝ̈ ܐ̈ܠ̈ ܒ̈ܝ̈ ܐ̈ܠ̈ ܒ̈ܝ̈ ܐ̈ܠ̈
ܒ̈ܝ̈ ܐ̈ܠ̈ ܒ̈ܝ̈ ܐ̈ܠ̈ ܒ̈ܝ̈ ܐ̈ܠ̈ ܒ̈ܝ̈ ܐ̈ܠ̈

xxx

11 ... 12 ... 13 ... 14 ... 15 ... 16 ... fo. 60 r° a ...

xxi

20 ... 21 ...

xxxv.

ܒܝܬ ܐܠܗܐ ܕܝ ܥܡܗ ܗܘ ܒܝܬ ܐܠܗ ܕܐܚܪ ܠܐ ܬܫܚܬ ܠܟ ܗܘ ܕܐܠܗ ܥܡ ܟܠ ܕܒܝܬ ܐܠܗ ܕܐܚܪ ܠܐ ܬܫܚܬ ܠܟ ܗܘ ܕܐܠܗ ܥܡ ܟܠ
22 ܡܠܟ ܕܒܒܠ ܠܓܝܪ ܥܠ ܡܨܪ ܠܐ[22] ܠܐ ܣܚܠ ܠܟ ܗܘ ܕܐܠܗ ܥܡ ܟܠ
ܒܝܬ ܠܐ ܓܒܝ ܠܡܠܚܡ ܒܝܬ ܐܠܗ ܕܐܚܪ ܠܐ ܬܫܚܬ ܠܟ ܗܘ ܕܐܠܗ ܥܡ ܟܠ
ܠܓܒ ܕܐܬܐ ܥܠ ܕܒܪ ܕܐ ܕܒܪ ܕܐ ܕܒܪ ܕܐ ܕܒܪ ܕܐ ܕܒܪ ܕܐ ܕܒܪ ܕܐ
23 ܕܒܒܠ ܕܐܬܐ ܠ ܒܝܬ ܐܠܗ ܕܐܚܪ[23] ܕܒܒܠ ܕܐܬܐ ܠ ܒܝܬ ܐܠܗ ܕܐܚܪ
ܠ ܒܝܬ ܐܠܗ ܕܐܚܪ ܠ ܒܝܬ ܐܠܗ ܕܐܚܪ ܠ ܒܝܬ ܐܠܗ ܕܐܚܪ ܠ ܒܝܬ ܐܠܗ ܕܐܚܪ
24 ܕܐ ܡܢ ܕܐܬܐ ܡܫܚܬܟ[24] ܠ ܒܝܬ ܐܠܗ ܕܐܚܪ ܠ ܒܝܬ ܐܠܗ ܕܐܚܪ
ܡܢ ܕܒܒܠ ܕܒܒܠ ܕ ܒܝܬ ܐܠܗ ܕܐܚܪ ܠ ܒܝܬ ܐܠܗ ܕܐܚܪ ܠ ܒܝܬ ܐܠܗ ܕܐܚܪ
ܒܝܬ ܐܠܗ ܕܐܚܪ ܠ ܒܝܬ ܐܠܗ ܕܐܚܪ ܠ ܒܝܬ ܐܠܗ ܕܐܚܪ ܠ ܒܝܬ ܐܠܗ ܕܐܚܪ
ܠ

The rest of fo. 60 and fo. 61 (to v° *b*, line 17) are occupied by scholia from Severus, in which is contained the passage 2 Chron. xxxii. 2–4, printed p. 14 *supr.* Among these scholia is a note on the word τριστάτης, which belongs to 4 Reg. vii. 2, and is there given by Syr.-Hxp. (Lagarde, p. 230),—also (more concisely) at Exod. xiv. 7 (*ib.*, p. 65). In Schleusner, *s.v.*, a like explanation is cited from "auctor quidam graecus"; also in *Steph. Thesaur.* (Paris edn.), from an anonymous ms gloss.

The note is as follows:—

ܬܪܝܣܛܐ ܗܘ ܕܐܡܪ ܬܠܝܬܝ ܕܒܬܪ ܡܕܒܪܢܐ . ܟܕ ܗܘ ܚܕ ܡܢ ܐܢܝܢ ܕܗܘ ܩܐܡ ܥܠ ܓܠܓܠ ܒܡܪܟܒܬܐ ܒܩܪܒܐ . ܡܛܠ ܕܩܕܡܝܐ ܗܘ ܥܒܕܝ ܓܠܓܠ ܠܡܪܟܒܬܐ ܠܡܩܪܒ ܒܗ ܬܪܝܢ ܓܒܪܐ . ܕܢܗܘ ܡܢ ܚܕ ܡܢܗܘܢ ܢܪܟܘܒ ܠܗ ܘܬܪܝܢ ܢܩܪܒ . ܐܦ ܗܟܝ ܐܡܪ ܡܘܫܐ ܒܫܘܪܝܬܐ ܕܫܒܚܬܗ ܕܐܡܪ ܒܓܒܝ ܒܚܝܪܐ ܡܢ ܒܢܝ ܐܢܫ ܘܪܟܒ ܘܬܪܝܣܛܐ . ܘܠܡܪܟܒܬܐ ܕܒܬܪ ܕܡܬܩܪܒ ܒܗ ܬܠܬ ܓܒܪܐ . ܠܡܬܩܪܒ ܠܗ ܘܠܡܩܪܒ ܒܗ . ܘܠܡܬܩܪܒ ܠܗ ܘܠܡܩܪܒ ܒܗ .

("*Tristates:* that is, third of station: he was one of those that stood on a chariot in battle: for the ancients used to make chariots for service in battles, each of which held three men; so that one should drive it, while two should fight: as also the saying of Moses in his first Canticle declares, 'The chosen ones, and the riders and the tristatae'") [Exod. xv. 4 (ἐπιλέκτους ἀναβάτας τριστάτας, LXX;—where Syr.-Hxp. has ܓܒܪܐ ܚܝܪܐ ܕܡܬܩܪܒ ܒܗ ܬܠܬ)].

From 61 v° *b* to 65 v° *a* (inclusive) the extracts are from 1 Esdras,—that is, the 3 Esdras of Jerome and the Latin Vulgate and of our Sixth Article. As the Syriac [Hexaplar] text of this Book has been printed in Walton's Polyglot, and recently by Lagarde (*Libri V.T. Apocryphi*, 1861), they are not included in the present volume.

fo. 65 v° a
(line 32)

ܟ

ܒܝܬ ܐܠܗܐ ܕܥܠܡܐ ܕܟܠ ܒܝܬ ܐܠܗܐ ܕܥܠܡܐ ܕܟܠ

I.

1 ܡܠܝ ܕܢܚܡܝܐ ܒܪ ܚܟܠܝܐ ܘܗܘܐ ܒܝܪܚ ܟܣܠܘ ܫܢܬ ܥܣܪܝܢ[1]

2 ܘܐܬܝܬ ܚܕ ܡܢ ܐܚܝ[2] . ܒܚܢܝ ܒܪ ܓܒܪ . ܘܫܐܠ | ܐܢܝ fo. 65 v° b
ܥܠ ܝܗܘܕܝ ܕܫܪܝܕܐ ܕܐܫܬܐܪ ܡܢ ܫܒܝ ܘܥܠ ܝܪܘܫܠܡ .
ܐܡܪ ܠܝ ܗܢܘܢ ܓܒܪ̈ܐ ܕܫܪܝܕܐ ܕܐܫܬܐܪ ܡܢ ܫܒܝ ܬܡ ܒܡ
ܕܝܢ ܐܡܪ ܠܝ ܒܝܫ ܐܢܬ ܘܪܒ ܥܠ ܒܢܝ ܐܠܗܐ ܕܫܡܝܐ .

3 ܘܐܡܪ ܠܝ[3] . ܒܝܫ ܐܢܬ ܘܪܒ ܥܠ ܒܢܝ ܐܠܗܐ ܕܫܡܝܐ .
ܘܫܘܪܐ ܕܫܘܪܝܗ ܕܐܬܪܥܝ ܒܢܝ ܐܠܗܐ ܕܫܡܝܐ ܐܢܬ ܗܘ .
ܘܫܘܪܐ ܕܫܘܪܝܗ ܕܐܬܪܥܝ ܒܢܝ ܐܠܗܐ ܕܫܡܝܐ ܐܢܬ ܗܘ .
ܘܫܘܪܐ ܕܫܘܪܝܗ ܕܐܬܪܥܝ ܒܢܝ ܐܠܗܐ ܕܫܡܝܐ ܐܢܬ ܗܘ .

4 ܘܗܘܝܬ ܟܕ ܫܡܥܬ ܡܠܝܢ ܗܠܝܢ ܘܝܬܒܬ ܩܕܡ ܐܠܗܐ ܕܫܡܝܐ[4] ..... ܘܐܡܪ

II.

1 ܐܢܬ ܡܠܟܐ ܠܥܠܡܝܢ ܡܠܟ ܡܠܟ̈ܐ ܘܡܪܝ ܡܪ̈ܝܐ ܕܟܠ ܡܠܟܘܬܐ[1]
ܕܝܠܟ ܐܢܐ ܥܒܕ ܠܟ ܒܨܠܘ ܘܒܥܘ ܩܕܡ ܐܠܗ ܫܡܝܐ .
ܘܐܡܪ ܐܢܐ ܒܥܐ ܩܕܡ ܐܠܗ ܫܡܝܐ . ܘܐܡܪ ܠܗ ܐܢ ܥܠ ܡܠܟܐ
ܛܒ ܘܐܢ ܛܒ ܥܒܕܟ ܩܕܡܝܟ ܕܬܫܕܪܢܝ ܠܝܗܘܕ ܠܡܕܝܢܬܐ

2 ܕܩܒܪ ܐܒܗܬܝ ܐܢ ܐܒܢܐ[2] . ܘܐܢܐ ܒܢܝܬ ܐܬܪܐ ܕܩܒܪ ܐܒܗܬܝ
ܘܐܚܪܒ ܠܗ .

I. (1) ܫܫܠܐ] Marg., ܫܫ. | (2) ܚܕ] *Corr.*, ܫܚܠ. | (3) ܐܡܪ ܠܝ] Marg., ܐܡܪ ܠܝ ܐܢܬ.

II.

2 . ...

3 ... ...

... ...

... ...

4 ... ...

fo. 66 r° a ... ...

5 ... ...

... ...

6 ... ...

... ...

7 ... ...

... ...

8 ... ...

... ...

... ...

II. (2) ...] Marg., ... | (6) ...] Marg., ... | (8) ...] *Corr.*, ... [see Suppl. N.].

IV.

7 ܗܘܐ ܟܕ ܫܡܥ ܣܢܒܠܛ ܘܛܘܒܝܐ ܘܥܪܒܝܐ ܘܥܡܘܢܝܐ[7]
ܘܐܫܕܘܕܝܐ ܕܐܬܪ̈ܥ ܐܬ̈ܪ̈ܐ ܕܝܪ̈ܘܫܠܡ ܕܐܬ̈ܚܠ ܠܡܬܬܩܢ
ܦ̈ܪ̈ܨܐ ܘܣܬܡ ܠܗ ܕܐܬ̈ܪ̈ܥ ܐܬ̈ܚܠ ܠܡܣܬܡ ܠܗ ܘܪ̈ܓܙ ܥܠ ܥܠ
8 ܘܟܢܫܘ ܟܠܗܘܢ ܒܚܕ ܘܐܬܘ ܠܡܣܬܪ ܥܠ ܝܪ̈ܘܫܠܡ[8] ܘܠܗܘ ܒܗ
9 ܘܣܒܪ ܐܢܐ ܘܨܠܝܢ ܠܘܬ ܐܠܗܢ[9] ܘܩܝܡ ܥܠܝܗܘܢ ܝܘܡܡ ܘܠܠܝܐ ܘ fo. 66 r° b
ܫܡܪ ܥܠ ܗܘ ܐܢ ܘܠ ܐܢ ܘܠ ܐܢ ܘܠ

IV.
21 ... [21] ... ...
... ...
... ...
22 ... [22] ... ...
fo. 66 v° a ... ...
... ...

VI.
15 ... [15] ... ...
16 ... ... [16] ... ...
... ...
... ...

VIII.
1 ... [1] ... ...
... ...
2 ... ... [2] ... ...
... ...
3 ... [3] ... ...
... ...

IV. (22) ...] Marg., ...

VIII.

4 . ܟܕ ܩܡ ܥܙܪ ܣܦܪ ܥܠ ܡܓܕܠ ܥܨ ܕܗ[4] ⁘ . ܘܩܡ ܠܘܬܗ
ܡܬܬܝ ܘܡܫܠܡ . ܘܥܡ ܠܘܬܗ ܡܬܬܝ ܘܙܟܪܝ . ܘܫܡܥ
ܘܡܥܣܝܐ | ܘܢܬܢܝܐ ܘܥܙܪ ܘܪܚܒܥܡ . ܘܡܠܟܝ ܘܚܫܡ ܘܦܕܝ fo. 66 v° b
ܘܚܠܩܝ . ܘܫܡ . ܘܚܢܢ ܘܙܟܪܝ ܘܫܡܥ ܘܐܢܝܐ ܘܐܘܪܝܐ
ܘܚܫܒܝ ܘܡܥܣܝܐ ܘܫܒܬܝ ܘܗܘܕܝܐ ܘܒܢܝܐ ܘܫܪܒܝܐ
5 . ܘܝܫܥ ܘܒܢܝ ܘܩܕܡܝܐ[5] . ܘܫܒܢܝܐ ܘܦܬܚܝܐ ܘܥܙܪ
ܐܡܪ . ⁘ . ܘܥܙܪ ܐܡܪ ܠܥܡ ܟܠ ܥܡܐ ܒܪܟܘ ܐܬ ܝܗܘܐ ܟܠ
6 ܘܥܢܘ ܟܠ ܥܡܐ ܐܡܝܢ[6] . ܐܡܝܢ ܐܡܝܢ ܠܗܘܢ . ܘܟܪܥ
. ⁘ . ܘܣܓܕ . ܘܐܦܝܡ ܐܦ ܥܙܪ ܘܟܠ ܥܡܐ . ܘܐܡܪ ܐܦ ܐܢ
ܘܠܐ ܐܬ ܠܘܬ ܠܗܘܢ ܠܐ ܠܟܠ ܐܢܫ ܐܠܐ ܠܡܫܟܚ ܠܗ
7 ܘܠܐ ܐܬ ܠܘܬ ܠܗܘܢ ܠܐ ܠܟܠ ܐܢܫ ܐܠܐ ܠܡܫܟܚ ܠܗ
: ܘܠܐ ܐܬ ܠܘܬ ܠܗܘܢ ܠܐ ܠܟܠ ܐܢܫ ܐܠܐ ܠܡܫܟܚ ܠܗ

VIII.

10 ... ...

VIII.

17 ... ...

GREEK TEXT

PREFATORY NOTE.

The method of translation adopted by Paul of Tella in this his Version of the Old Testament from the Greek—that of forcing the Syriac, with little or no regard to its idiom, into exact representation of writings in an utterly alien language—has at least this advantage, that the Greek can be recovered from the Syriac with nearly absolute exactness.

Accordingly, the reconstructed Greek text which I now present is a more faithful counterpart of the Syriac than an English or Latin rendering of it could be; and I am confident that it will be found more useful for the service of scholars who desire to obtain access to the textual evidence of this Version.

The instances where its evidence is indecisive, as between various readings of the Greek, are not many, and in no case important. Most of them are cases of insertion or omission of the definite article; or (more rarely) of preference of one or other of two nearly synonymous words. In such instances I have usually given in the text the reading of B, and recorded the variant in the Notes. But now and then I have seen reason rather to follow A, or even some one or more cursives whose text shows signs of affinity, in notable coincidences, with that which underlies our Version.

EXTRACTS FROM THE OLD TESTAMENT

(ACCORDING TO THE SEPTUAGINT).

GENESIS (xxvi. 26–31); LEVITICUS (xxvi. 42–46);
1 AND 2 CHRONICLES; NEHEMIAH.

GREEK TEXT

AS REPRESENTED IN THE FOREGOING SYRIAC TEXT.

NOTATION

OF MSS AND MSS CITED IN TEXTUAL NOTES.

Σ stands for the Greek text underlying the preceding Syriac Extracts.

א A B D E F G M N, the MSS so designated in Dr. Swete's *Introduction to the O.T. in Greek.*

א (S of Tischendorf), available only in part of 1 Chron. (ix. 27–xix. 17).

A (III. of Holmes and Parsons), available throughout.

B (II. of H. and P.), N (XI. of H. and P.), } in all except the passage from Genesis.

D (I. of H. and P.), E (not known to H. and P.), } in Genesis passage only.

F (VII. of H. and P.), M (X. of H. and P.), } in Gen. and Levit. passages only.

G (IV. of H. and P.), in Levit. passage only.

(No part of any of these Extracts appears in the extant fragments of C.)

P denotes text of Holmes and Parsons, in readings for which no manuscript is cited.

The mss are numbered as in Holmes and Parsons, from whose *apparatus* their readings are borrowed,—except two (not known to H. and P.), w and x, which are recorded in the *apparatus* to Genesis, in Vol. I, part I, of Brooke and M'Lean's *O.T. in Greek* (1906).

I have not attempted to give the evidence of the mss in full, but only of those which appear to have more or less affinity with the Σ-text.

ΕΚ ΒΙΒΛΩΝ

ΓΕΝΕΣΕΩΣ, ΛΕΥΙΤΙΚΟΥ, ΠΑΡΑΛΕΙΠΟΜΕΝΩΝ,
ΝΕΕΜΙΑ,

ΚΑΤΑ ΤΟΥΣ Ο̄.

ΓΕΝΕΣΙΣ.

xxvi.

26 [26] Καὶ Αβιμέλεχ ἐπορεύθη πρὸς αὐτὸν ἀπὸ Γεράρων καὶ
Ὀχοζὰθ ὁ νυμφαγωγὸς αὐτοῦ· καὶ Φιχὸλ ὁ ἀρχιστράτηγος
27 τῆς δυνάμεως αὐτοῦ. [27] Καὶ εἶπεν αὐτοῖς Ἰσαάκ, Ἰνατί
ἦλθατε πρὸς μέ; ὑμεῖς [δὲ] ἐμισήσατέ με, καὶ ἐξαπεστεί-
28 λατέ με ἀφ' ὑμῶν. [28] Καὶ εἶπαν, Εἰρήνη σοι· ἑωρῶμεν ὅτι
ἐστὶν Κύριος μετὰ σοῦ, καὶ εἴπαμεν, Γενέσθω ἀρὰ ἀνὰ
μέσον ἀλλήλων, καὶ ἀνὰ μέσον ἡμῶν καὶ ἀνὰ μέσον σοῦ·
29 καὶ διαθησόμεθα διαθήκην μετὰ σοῦ, [29] μὴ ποιήσειν μεθ'
ἡμῶν κακόν, καθότι ἡμεῖς οὐκ ἐβδελυξάμεθά σε, καὶ ὃν
τρόπον ἐχρησάμεθά σοι καλῶς καὶ ἐξαπεστείλαμέν σε μετ'

XXVI. (26) Φιχόλ] So E M, 31 75 77 130 :—A D, 15, Φικολ :—38, &c., Φιχωλ. | (27) ἐξαπεστείλατε] E M, many mss :—A, 20 55 59 71 75 83 106 107 134, ἀπεστείλ. (Σ uses same syr verb here as for ἐξαπεστείλ., *vv.* 29, 31). | (28) καί (before εἶπαν)] MSS, many mss :—A few, οἱ δέ. | εἰρήνη σοι] Σ alone,—*subst* for ἰδόντες [σε] of all else (MSS *om* σε, but many mss *ins*). | ἑωρῶμεν] 15 59 82 134 135 x :—MSS and remaining mss, ἑωράκαμεν. | ἐστίν] Σ alone :—all else, ἦν. | ἀνὰ μέσον ἀλλήλων, καί (before ἀνὰ μέσον ἡμῶν)] Σ with 38 x :—MSS and all mss else, *om.* | Σ, with 15 38 72 82 135 x, places διαθήκην before μετὰ σοῦ :—MSS, and all else, after. | (29) ποιήσειν] MSS and most mss (*or* ποιῆσαι, as 19 w). But Σ may represent ποιήσεις (*or* —σῃς), as 53 79 82. | MSS and most mss place σε before οὐκ. | ἐχρησάμεθα] So apparently Σ (using same tense as for ἐξαπεστείλαμεν following; with all gr :—except A, ἐχρήμεθα. | A few mss place σύ after εὐλογ., but

εἰρήνης, καὶ νῦν σὺ εὐλογημένος εἶ ὑπὸ Κυρίου. 30 Καὶ ἐποίησεν αὐτοῖς δοχήν, καὶ ἔφαγον καὶ ἔπιον. 31 Καὶ ἀναστάντες τὸ πρωΐ ὤμοσαν ἄνθρωπος τῷ πλησίον αὐτοῦ· καὶ ἐξαπέστειλεν αὐτοὺς Ἰσαάκ· καὶ ἀπῴχοντο ἀπ' αὐτοῦ μετὰ σωτηρίας.

most, with MSS, before it. | εὐλογημένος] So apparently Σ (using participle), with 18 19 44 106 134 w :—all else, and MSS, εὐλογητός. | Σ *add* εἶ, with 18; 25 52 54 57, ἔσῃ :—MSS and all else *om.* | (31) ὤμοσαν] A D M, 55 75: E, many mss, ὤμοσεν. | ἄνθρωπος] So Σ with MSS, most mss; —or perhaps ἕκαστος, as one or two mss.

ΛΕΥΙΤΙΚΟΝ.

XXVI.

42 [42] Καὶ μνησθήσομαι τῆς διαθήκης μου Ἰακώβ· καὶ τῆς διαθήκης μου Ἰσαάκ· καὶ τῆς διαθήκης μου Ἀβραὰμ
43 μνησθήσομαι, καὶ τῆς γῆς [43] ἣ ἐγκαταλειφθήσεται ὑπ' αὐτῶν. τότε προσδέξεται ἡ γῆ τὰ σάββατα αὐτῆς· ἐν τῷ ἐρημωθῆναι [αὐτὴν] δι' αὐτούς· καὶ αὐτοὶ προσδέξονται τὰς αὐτῶν ἀνομίας· ἀνθ' ὧν τὰ κρίματά μου ὑπερεῖδον· καὶ τοῖς προστάγμασίν μου προσώχθισαν, καὶ ἐν τῇ ψυχῇ αὐτῶν.
44 [44] καὶ οὐδ' ὡς ὄντων αὐτῶν ἐν τῇ γῇ τῶν ἐχθρῶν αὐτῶν, οὐχ ὑπερεῖδον αὐτοὺς οὐδὲ προσώχθισα αὐτοῖς ὥστε ἐξαναλῶσαι αὐτούς· τοῦ διασκεδάσαι τὴν διαθήκην μου τὴν πρὸς
45 αὐτούς, ὅτι ἐγώ εἰμι Κύριος ὁ Θεὸς αὐτῶν. [45] καὶ μνησθήσομαι αὐτοῖς τῆς διαθήκης τῆς προτέρας· ὅτε ἐξήγαγον αὐτοὺς ἐκ γῆς Αἰγύπτου· ἐξ οἴκου δουλίας ἔναντι τῶν ἐθνῶν.
46 τοῦ εἶναι αὐτοῖς Θεὸς ἐγὼ Κύριος. [46] Ταῦτα τὰ κρίματα καὶ τὰ προστάγματα καὶ ὁ νόμος, ὃν ἔδωκεν Κύριος ἀνὰ μέσον αὐτοῦ καὶ ἀνὰ μέσον τῶν υἱῶν Ἰσραήλ.

XXVI. (42) μου (after διαθήκης) *ter*] G, 58 128 :—the rest *om.* | Σ *om* μνησθήσομαι(3), with 53 108 118. | (43) Σ alone, for καὶ ἡ γῆ, *subst* ἥ ; and | after προσώχθισαν, *ins* καί. | Except 55, no gr *pref* ἐν to τῇ ψυχῇ. | (44) ὅτι ἐγώ] A B G N, 19 54 55 71 75 108 118 :—F P and some mss, ἐγὼ γάρ :—M, 18, ἐγώ only. | (45) αὐτοῖς] All else, αὐτῶν. | Σ *om* εἰμί (before Κύριος), with G M, 15 19 55 64 129 131, and most mss :—A B F N, other mss, *ins.* | (46) Σ *om* μου(1) after κρίματα with F G M N, 15 19 55 64 129 131 :—A B, &c., *ins.* | Σ *om* μου(2) after προστάγματα with B′ F G M N, and mss (as (1)) :—A B*, &c., *ins.*

ΠΑΡΑΛΕΙΠΟΜΕΝΩΝ.

A.

I.

[1] Ἀδάμ, Σήθ, Ἐνώς, [2] Καινάν, Μαλελεήλ, Ἰάρεδ, [3] Ἐνώχ, 1, 2,
Μαθουσάλα, Λάμεχ, [4] Νῶε. υἱοὶ Νῶε, Σήμ, Χάμ, Ἰάφεθ. 4

[17] Υἱοὶ Σήμ· Αἰλὰμ καὶ Ἀσσοὺρ [18] καὶ Ἀρφαξάρ, Σαλά, 17, 1
[25] Ἔβερ, Φάλεγ, Ἀργαύ, [26] Σερούχ, Ναχώρ, Θάρα, [27] Ἀβράμ· 25, 2
[28] υἱοὶ δὲ Ἀβράμ· Ἰσαὰκ καὶ Ἰσμαήλ. 28

[34] Καὶ υἱοὶ Ἰσαάκ· Ἰακὼβ καὶ Ἠσαύ. 34

II.

[1] Καὶ ταῦτα τὰ ὀνόματα τῶν υἱῶν Ἰσραήλ. Ῥουβήλ, 1
Συμεών, Λευί, Ἰουδά, Ἰσσαχάρ, Ζαβουλών, [2] Δάν, Ἰωσήφ, 2
Βενιαμίν, Νεφθαλί, Γάδ, Ἀσήρ.

[3] Υἱοὶ Ἰούδα· Ἦρ, Αὐνάν, Σηλώ, τρεῖς ἐγεννηθήσαν 3

I. (2) Before Καινάν, Σ *om καί*; with A B, 56 60 64 &c. :—N, many mss, *ins.* | (3) Μαθουσάλα] A, most mss :—B, Μαθθουσάλα. | (17) Ἀσσούρ] A B, many mss :—others, Ασουρ. | (24) Ἀρφαξάρ] Σ alone (probably an error of transcription) :—all else, Αρφαξαδ. | (25) Φάλεγ] B′, &c. :—A N, 56 64 106 119 158, Φαλεκ :—B*, Φάλεχ. | Αργαύ] Σ only :—MSS, 56 60 64 106 108 119 158 243, Ραγαυ :—some mss, Ραγαν. | (26) Θαρα] With MSS, 60 64 106 108 158 ;—*or*, with others, Θαρρα. | (27) Σ, with 44 only, writes Ἀβράμ, with no addition, here (and in next *v.*) :—A N, some mss, Αβραμ αυτος Αβρααμ :—the rest, Αβρααμ (both verses).

II. (1) *καί* (before ταῦτα)] A N, 55 60 64 71 106 119 158 243, &c. :—B and the rest *om.* | Ῥουβήλ] Σ only (and so always in syr O.T., psh and hxp, and in Apoc. (both versions)); for Ῥουβήν. | (3) Σηλώ]

II.

αὐτῷ ἐκ τῆς θυγατρὸς Ἰσαυὰ τῆς Χαναανίτιδος. καὶ ἦν
Ἦρ ὁ πρωτότοκος Ἰούδα πονηρὸς ἐναντίον Κυρίου, καὶ
4 ἀπέκτεινεν αὐτόν. [4] καὶ Θαμὰρ ἡ νύμφη αὐτοῦ ἔτεκεν αὐτῷ
5 τὸν Φάρες καὶ τὸν Ζάρα. πάντες υἱοὶ Ἰούδα, πέντε. [5] Υἱοὶ
6 Φάρες· Ἐσρών, καὶ Ἰεμουήλ. [6] καὶ υἱοὶ Ζάρα· Ζαμβρί,
καὶ Αἰθάμ, καὶ Αἱμάν, καὶ Χαλκάν, καὶ Δάρα· πάντες πέντε.
7 [7] καὶ υἱοὶ Χαρμί· Ἀχὰρ ὁ ἐμποδοστάτης Ἰσραήλ, ὃς ἠθέτη-
8, 9 σεν εἰς τὸ ἀνάθεμα. [8] Καὶ υἱοὶ Αἰθάν, Ζαριά. [9] Καὶ υἱοὶ
Ἐσρὼν οἳ ἐτέχθησαν αὐτῷ· Ἰραμεὴλ καὶ Ὀράμ, καὶ Χαλὲβ
10 καὶ Ἀράμ. [10] Καὶ Ἀρὰμ ἐγέννησεν τὸν Ἀμιναδάβ, καὶ
Ἀμιναδὰβ ἐγέννησεν τὸν Ναασσὼν ἄρχοντα τοῦ οἴκου
11 Ἰούδα. [11] καὶ Ναασσὼν ἐγέννησεν τὸν Σαλμών, καὶ
12 Σαλμὼν ἐγέννησεν τὸν Βόοζ, [12] καὶ Βόοζ ἐγέννησεν τὸν
13 Ὠβήδ, καὶ Ὠβὴδ ἐγέννησεν τὸν Ἰεσσαί, [13] καὶ Ἰεσσαὶ

56 64 71 119 158 :—B, most mss, Σηλών :—A and others, Σηλωμ. | Ἰσανά] (*Or* Ἰσουέ) Σ alone :—A B′, &c., Σανας :—B*, Αὖας :—19 108, Σουε. [See note on syr txt and Suppl. N.] | Χαναανίτιδος] A, 158, &c. :—B, &c., Χανανείτιδος. | (5) Ἐσρών] B′ :—A, Εσρωμ :—B*, Ἀρσών. | (6) Αἰθάμ] B :—A N, 60 64 158 243, Αιθαν. | Αἱμάν] A N, 60 64 108 119 :—B N, &c., Αἱμονάν. | Χαλκάν] 60 243 :—A N, 55 64 119 158, Χαλχαλ :—B, Χαλκά. | Δάρα] MSS, 55 60 64 71 119 158 :—others Δαρδα, Δαραδ, &c. | (7) [For Ἀχάρ, see Suppl. N.] | εἰς τὸ ἀνάθεμα] Σ with MSS, most mss ;—*or*, with 19 108 121, ἐν τῷ ἀναθέματι. | (8) Αἰθάν] A N, 64 106 158 243 :—B, and many mss, Αἰθάμ. | Ζαριά] So B (Ζαρειά) :—A N, 56 60 64 119 158 243, Αζαρια. | (9) Ἐσρών] B′, 55, 108 (cp. on *v.* 5) :—A, many mss, Εσρωμ :—B*, Ἐσερών. | Ὀράμ] So (?) 56 64 71 :—A B, many mss, ὁ Ῥάμ. | Χαλέβ] A N, most mss :—B, Χαβέλ. | καὶ Ἀράμ] A B, most mss :—N, καὶ Αραβ :—some *om.* | (10) Ἀράμ] A and most :—B, Ἀρράν. | (11) Σαλμών (*bis*)] So B and most ;—*or* Σαλμαν, as A N. | Βοόζ (also *v.* 12)] A and most :—B, Βόος. | (12) Ὠβήδ (*bis*)] B and most :—A, 55 71 106 &c., Ιωβηδ. | (13) Ἀβιναδάβ] Σ alone

II.

ἐγέννησεν τὸν πρωτότοκον αὐτοῦ Ἐλιάβ, Ἀβιναδὰβ ὁ δεύτερος, Σαμαὰ ὁ τρίτος, 14 Ναθανιὴλ ὁ τέταρτος, Ζαββὰ ὁ 14
πέμπτος, 15 Ἄσομ ὁ ἕκτος, Δανὶδ ὁ ἕβδομος. 16 καὶ αἱ 15, 16
ἀδελφαὶ αὐτῶν· Σαουριά, καὶ Ἀβιγάλ. Καὶ υἱοὶ Σαουριά· Ἀβισσαὶ καὶ Ἰωάβ, καὶ Ἀσαήλ· τρεῖς. 17 Καὶ Ἀβιγὰλ 17
ἐγέννησεν τὸν Ἀμεσά, καὶ πατὴρ Ἀμεσὰ Ἰέθερ ὁ Ἰσμαηλίτης.

III.

1 Καὶ οὗτοι ἦσαν υἱοὶ Δαυίδ· οἱ τεχθέντες αὐτῷ ἐν 1
Χεβρών· ὁ πρωτότοκος Ἀμνών, τῇ Ἀχινάαμ τῇ Ἰεζραηλίτιδι. ὁ δεύτερος Δαλουιλά, τῇ Ἀβιγὰλ τῇ Καρμηλίᾳ. 2 ὁ τρίτος 2
Ἀβεσσαλώμ, υἱὸς Μααχὰ θυγατρὸς Θολβὶ βασιλέως Γεσσούρ.

[see note on syr txt]:—all else, Ἀμ[ε]ιναδάβ. | Σαμά] So 120:—A, 158, Σαμαια:—B and most, Σαμαά. | (14) Ναθανιήλ] Σ alone:—all else, Ναθαναήλ. | Ζαββά] Σ only (but B′, Ζαββαι):—A N, 60 64 119 158, Ραδδαι:—B*, Ζαδδαί. | (15) Ἄσομ] MSS, 55 56 60 64 71 106 119 243, &c.;—*or*, as 74 108 121, Ασωμ. | (16) αἱ ἀδελφαί] 19 108 121:—MSS, ἀδελφή (also most mss, some with ἡ pref.). | Σαουριά (*or* Σουρια, *or* Σαυρια)] Σ alone:—all else, Σαρουιά. | καὶ Ἀβιγάλ (*or* Ἀβιγαίλ)] Σ alone; but A and many, και Αβιγαια [and so *v.* 17 (with B), and iii. 1]:—B *om* here. | Ἀβισσαί] So A, 60, Αβισσα:—B, 55, Ἀβεισά (others variously). | Ἰωάβ] B and most:—A, Ιωβαβ. | (17) Ἀμεσά (*bis*)] 44 71:—A N, 56 60 64 106 119 158 243, &c., Αμεσσα (*bis*):—B, Ἀμεσσάβ (*bis*). | Ἰέθερ] A N, 55 56 60 64 71 106 108 119 158 243:—B, Ἰόθορ.

III. (1) Ἰεζραηλίτιδι] Σ with P (mss?):—A B, &c., Ἰσραηλ[ε]ίδιτι. [Cp. 2 Reg. iii. 2 (LXX), where A N write Ιζραηλιτ.; but B, Ἰσραηλείτ., as here.] | Δαλουιλά] Σ alone; but similarly A N, 55 56 60 64 71 106 119 243, &c., Δαλουια[ς]:—B, Δαμνιήλ [and marg. of Σ, Δανιηλ]. | Ἀβιγάλ (*or* —γαίλ)] Σ:—all else, Ἀβιγαίᾳ (cp. ii. 16). | (2) Μαχά] 93 108 121:—A B, &c., Μωχά. | Θολβί] Σ [but see note on syr txt]; similarly 119, Θολβει:—A N, 158, Θολμει:—B, Θοομαί. | Γεσσούρ]

III.

3 ὁ τέταρτος Ἀδωνιά, υἱὸς Ἀγγίθ. 3 ὁ πέμπτος Σαβατιά, τῇ
4 Ἀβιτάλ. ὁ ἕκτος Ἰεθραάμ, τῇ Ἀγλὰ γυναικὶ αὐτοῦ. 4 ἓξ
ἐγεννήθησαν αὐτῷ ἐν Χεβρών. καὶ ἐβασίλευσεν ἐκεῖ, ἑπτὰ
ἔτη καὶ ἑξάμηνον. καὶ τριάκοντα καὶ τρία ἔτη ἐβασίλευσεν
5 ἐν Ἰερουσαλήμ. 5 Καὶ οὗτοι ἐτέχθησαν αὐτῷ ἐν Ἰερου-
σαλήμ· Σαμαά, Σωβάβ, Ναθάν· καὶ Σαλωμών, τέσσαρες,
6 τῇ Βηθσάβεε θυγατρὶ Ἀμιήλ. 6 καὶ Ἰεβαὰρ καὶ Ἐλισά,
7, 8 καὶ Ἐλιφαλέτ, 7 καὶ Νάγε καὶ Νάφαθ, καὶ Ἰανοῦε, 8 καὶ
9 Ἐλισαμά, καὶ Ἐλιεδά, καὶ Ἐλιφάλα, ἐννέα. 9 πάντες υἱοὶ
Δαυίδ· πλὴν τῶν υἱῶν τῶν παλλακῶν· καὶ Θημὰρ ἀδελφὴ
10 αὐτῶν. 10 Υἱοὶ Σαλωμών· Ῥοβοάμ. Ἀβιά, υἱὸς αὐτοῦ. Ἀσά,
11 υἱὸς αὐτοῦ. Ἰωσαφάτ, υἱὸς αὐτοῦ. 11 Ἰωράμ, υἱὸς αὐτοῦ.
12 Ὀχοζιά, υἱὸς αὐτοῦ. Ἰωάς, υἱὸς αὐτοῦ. 12 Ἀμασιά, υἱὸς
13 αὐτοῦ. Ἀζαριά, υἱὸς αὐτοῦ. Ἰωθάμ, υἱὸς αὐτοῦ. 13 Ἀχάζ,

108 119 243:—A, 64 71 158, Γεσουρ:—B, Γεδσούρ | (3) Σαβατιά] So B [with ει for ι):—A, 55 56 64 106 108 119 158 243, Σαφατιας. | τῇ Ἀβιτάλ] 56 64 71 106 119 243:—A, τῆς Ἀβιτάλ:—B, τῆς Σαβειτάλ. | Ἰεθραάμ] P:—A N, 93 158, Ιεθραμ:—B, Ἰθαράμ. | Ἀγλά] A:—B, Ἀλά. | (4) καὶ ἐβασίλευσεν ἐκεῖ ἑπτὰ ἔτη καὶ ἑξάμηνον] A, most mss (some with variations, such as μῆνας ἕξ):—B, 55, *om.* | (5) Σαμαά] A and most (*or* Σαμωα):—B, Σαμάν. | Σωβάβ] A and most:—B, Σωβάν. | Βηθσάβεε] Σ writes in two words, as if = θυγατρὶ Σάβεε (*cp.* 3 Reg. i. 11):—the rest, Βηρσάβεε [see Suppl. N.]. | (6) Ἰεβαάρ] A N, 56 60 64 93 119 158, &c.:—B, Βαάρ. | Ἐλισά] So B (Ἐλεισά):—A N, 56 60 64 106 158 243, &c., Ελισαμα. | Ἐλιφαλέτ] A N, 60 64 106 243, &c.:—B, Ἐλειφαλήθ. | (7) Νάγε] A, 64 158:—B, Νάγαι (others variously). | Νάφαθ] B:—A N, 55 56 119, Ναφεγ:—P, Ναφέκ. | Ἰανοῦε] B:—A, &c., Ιαφιε. | (8) Ἐλιεδά] as A:—*or* (as B) Ἐλειδά. | (11) Ὀχοζιά] 60 (P, Ὀχοζίας):—A N, &c., Οζιας:—B, Ὀζειά. [*Cp.* 2 Par. xxvi., *infr.*] | (12) Ἀμασιά] Σ:—A B, Ἀμασίας. | Ἀζαριά] B:—A, Αζαριας. | Ἰωθάμ] 19 106 108:—A, Ιωναθαν:—B,

III.

υἱὸς αὐτοῦ. Ἐζεκιά, υἱὸς αὐτοῦ. Μανασσή, υἱὸς αὐτοῦ.
14 Ἀμών, υἱὸς αὐτοῦ. Ἰωσιά, υἱὸς αὐτοῦ. 15 Καὶ υἱοὶ 14,
Ἰωσιά· πρωτότοκος Ἰωανάν. ὁ δεύτερος, Ἰωιακίμ. ὁ
τρίτος, Σεδεκιά. ὁ τέταρτος, Σαλούμ. 16 Καὶ υἱοὶ Ἰωιακίμ· 16
Ἰωχονιά, υἱὸς αὐτοῦ. Σεδεκιά, υἱὸς αὐτοῦ. 17 καὶ υἱοὶ 17
Ἰωχονιά· Ἀσίρ, Σαλαθιὴλ υἱὸς αὐτοῦ, 18 Μελχιράμ, καὶ 18
Φαλδαιά, καὶ Σανεσάρ, καὶ Ἰεκενιά, καὶ Σαμώ, καὶ
Ναδαβιά. 19 Καὶ υἱοὶ Σαλαθιήλ· Ζοροβαβέλ, καὶ Σεμεΐ. 19
Καὶ υἱοὶ Ζοροβαβέλ· Μοσολλάμ, καὶ Ἀνανιά, καὶ Σαλμωθί,
ἀδελφὴ αὐτῶν, 20 καὶ Ἀσεβιά, καὶ Ὀόλ, καὶ Βαραχιά, καὶ 20
Ἀσαδιά, καὶ Ἀοσβά, πέντε.

VI.

1 Υἱοὶ Λευί· Γερσών, Καάθ, καὶ Μεραρί. 2 καὶ υἱοὶ 1,

Ἰωαθάν. | (13) Ἀχάζ] P (mss?):—A B, Ἀχάς. | Ἐζεκιά] A B, &c., Ἐζεκίας. | Μανασσή] 55 60 64 :—A B, &c., Μανασσῆς. | (14) Ἀμών] Σ with some :—A B′ N, Αμως :—B*, Ἀμνών. | Ἰωσιά] B, &c. :—A, Ιωσιας. | (15) Ἰωιακίμ] Σ alone :—A B, &c., Ἰωακ[ε]ίμ. | Σεδεκιά] B :—A, Σεδεκιας. | (16) Σαλούμ] With B ;—*or*, with A N, Σαλλουμ. | Ἰωχονιά] Σ :—A B, &c., Ἰεχονίας. | Σεδεκιά] Σ :—A B, &c., Σεδεκίας. | (17) Ἰωχονιά] Σ :—A N, &c., Ιεχονιου :—B, Ἰεχονία. | (18) Φαλδαιά] Σ (So B, Φαλδαίας) :—A, &c., Φαδαια[ς]. | Σαμώ] Σ alone :—A N, 60 64 106 119 158 243, Ωσαμω :—B, 55, Ὡσαμώθ. | Ναδαβιά] 93 108 121 (so N, 56 60, Ναδαβιας) :—A, &c., Ναβαδιας :—B, Δενεθεί. | (19) καὶ Σεμεΐ. καὶ υἱοὶ Ζοροβαβέλ] B, 44 106, *om* :—against A, &c. | Μοσολλάμ (*or* —ολάμ)] P, some mss :—A N, 55 56 64 158, Μοσολλαμος :—B, Μοσολλάμος. | Σιλμωθί] Σ alone : —A B, &c., Σαλωμεθ[ε]ί. | (20) Ἀσεβιά] Σ alone :—A N, 55 56 60 64 71 158, Ασεβα :—B, Ἀσουβέ. | Ὀόλ] P, &c. :—A, Ooa [see note on syr txt, and Suppl. N.]:—B, Ὀσά. | Βαραχιά] A, &c. :—B, Βαραχιαί. | Ἀοσβα] Σ alone :—A, Αοσβαεσδ (others, Ασοβεδ, and various) :—B, Ἀροβάσοκ.

VI. (1) Γέρσων] 121 144 (*or* Γηρσων, with N, 55 64 71 119 243) :—A, 93, Γεδεων :—B, Γεδσών. | Μεραρί] A (B′, with ει for ι) :—B*,

VI.

3 Καάθ· Ἀμράμ, καὶ Ἰσάαρ, Χεβρών, καὶ Ὀζιήλ. [3]Καὶ
υἱοὶ Ἀμράμ· Ἀαρὼν καὶ Μωσῆς, καὶ Μαριάμ. καὶ
υἱοὶ Ἀαρών· Ναδὰβ καὶ Ἀβιούδ, καὶ Ἐλεαζὰρ καὶ
4 Ἰθαμάρ. [4]Ἐλεαζὰρ δὲ ἐγέννησεν τὸν Φινεές· Φινεὲς ἐγέν-
5 νησεν τὸν Ἀβισουά· [5]Ἀβισουὰ ἐγέννησεν τὸν Ἀβωκαί·
6 Βωκαὶ ἐγέννησεν τὸν Ὀζί. [6]Ὀζὶ ἐγέννησεν τὸν Ζαρανά·
7 Ζαρανὰ ἐγέννησεν τὸν Ἀμαριήλ. [7] καὶ Ἀμαριὴλ ἐγέννησεν
8 τὸν Ἀμαριά. καὶ Ἀμαριὰ ἐγέννησεν τὸν Ἀχιτώβ. [8] καὶ
Ἀχιτὼβ ἐγέννησεν τὸν Σαδώκ. καὶ Σαδὼκ ἐγέννησεν τὸν
9 Ἀχιμάας. [9] καὶ Ἀχιμάας ἐγέννησεν τὸν Ἀζαριά. καὶ
10 Ἀζαριὰ ἐγέννησεν τὸν Ἰωανάν. [10] καὶ Ἰωανὰν ἐγέννησεν
τὸν Ἀζαριά· οὗτος ἱεράτευσεν ἐν τῷ οἴκῳ ᾧ ᾠκοδόμησεν
11 Σαλωμὼν ἐν Ἰερουσαλήμ. [11] καὶ ἐγέννησεν Ἀζαριὰ τὸν
12 Ἀμαριά. καὶ Ἀμαριὰ ἐγέννησεν τὸν Ἀχιτώβ. [12] καὶ
Ἀχιτὼβ ἐγέννησεν τὸν Σαδώκ. καὶ Σαδὼκ ἐγέννησεν τὸν
13 Σαλώμ. [13] καὶ Σαλὼμ ἐγέννησεν τὸν Χελκιά. καὶ Χελκιὰ

Μαραρεί. | (2) Ἀμράμ] A, 106 121 :—B, &c., Ἀμβράμ. | Ἰσάαρ] 44 64 158 :—A B, &c., Ἰσσαάρ. | (3) Ἀμράμ] A N, 56 60 64 71 158 :—B, Ἀμβράν. | καί (before Ἐλεαζάρ)] Σ alone. | (4) δέ (after Ἐλεαζάρ)] 55 (some mss *pref* καί). | Ἀβισουά (also *ver.* 5)] Σ alone :—A B, &c., Ἀβ[ε]ισού. | (5) Ἀβωκαί] Σ alone [see note on syr txt] :—A N, 64 119 158, Βωκαι :—56 63, Βωκε :—B, Βωέ. | Βωκαί] A N, 64 119 158 :—the others as in last note. | (6) Ζαρανά (*bis*)] Σ alone [see note on syr txt] :—A, (1) Ζαραιαν ; (2) Ζαραιας :—B (*bis*), Ζαραιά. | Ἀμαριήλ (also *ver.* 7)] Σ alone :—B, and most, Μαρειήλ :—A N, some mss, Μαραιωθ. | (7) Ἀμαριά (*bis*)] So B′ :—B*, Ἀμαρειά (*cp. ver.* 11) : —A, (1) Αμαριαν ; A, (2) Αμαριας. | (9) Ἀζαριά(1)] B :—A, Αζαριαν. | Ἀζαριά(2)] Σ alone :—A B, Ἀζαρίας. | Ἰωανάν (also in *ver.* 10)] B, Ἰωανάς (*bis*) :—A, (1) Ιωαναν ; (2) Ιωανας. | (10) Ἀζαριά (also in *ver.* 11)] A, Αζαριαν ; (2) Αζαριας :—B, (1) Ἀζαρίαν ; (2) Αζαριά. | (11) Ἀμαριά

vi.

ἐγέννησεν τὸν Ἀζαριά. [14] καὶ Ἀζαριὰ ἐγέννησεν τὸν 14
Σαραιά. καὶ Σαραιὰ ἐγέννησεν τὸν Ἰωσεδέκ. [15] καὶ Ἰωσε- 15
δὲκ ἐπορεύθη ἐν τῇ μετοικίᾳ μετὰ Ἰούδα καὶ Ἰερουσαλὴμ
ἐν χειρὶ Ναβουχοδονόσορ.

[31] Καὶ οὗτοι οὓς κατέστησεν Δαυὶδ ἐπὶ χεῖρας τῶν 31
ᾀδόντων ἐν οἴκῳ Κυρίου, ἐν τῇ καταπαύσει τῆς κιβωτοῦ.
[32] καὶ ἦσαν λειτουργοῦντες ἐναντίον τῆς σκηνῆς οἴκου 32
μαρτυρίου ἐν ὀργάνοις· ἕως οὗ ᾠκοδόμησεν Σαλωμὼν τὸν
οἶκον Κυρίου ἐν Ἰερουσαλήμ· καὶ ἔστησαν κατὰ τὴν κρίσιν
αὐτῶν ἐπὶ τὰς λειτουργίας αὐτῶν. [33] Καὶ οὗτοι οἱ ἑστηκότες 33
καὶ [οἱ] υἱοὶ αὐτῶν· ἐκ τῶν υἱῶν τοῦ Καάθ, Αἱμὰν ὁ
ψαλτωδός, υἱὸς Ἰωήλ· υἱὸς Σαμουήλ· [34] υἱοῦ Ἐλκανά· 34
υἱοῦ Ἱεραμεήλ· υἱοῦ Ἐλιήλ· υἱοῦ Θοού· [35] υἱοῦ Σούφ· υἱοῦ 35
Ἐλκανά· υἱοῦ Μαάθ· υἱοῦ Ἀμασάθ· [36] υἱοῦ Ἐλκανά· υἱοῦ 36
Ἰωήλ. Υἱοῦ Ἀζαριά· υἱοῦ Σαφανιά· [37] υἱοῦ Θαάθ· υἱοῦ Ἀσίρ. 37
υἱοῦ Ἀβασίρ· υἱοῦ Κόρε· [38] υἱοῦ Ἰσαάρ· υἱοῦ Καάθ· υἱοῦ 38

(*bis*)] B (*bis*) : –A, (1) Αμαριαν ; (2) Αμαριας. | (13) Χελκιά (*bis*)] A B, (1) Χελκ[ε]ίαν ; (2) Χελκ[ε]ίας. | Ἀζαριά (also in *ver.* 14)] A, (1) Αζαριαν ; (2) Αζαριας :—B, (1) Ἀζαριά ; (2) Ἀζαρίας. | (14) Σαραιά (*bis*)] A, (1) Σαραιαν ; (2) Σαραιας :—B, (1) Σαραιά ; (2) Σαραίας. | Ἰωσδέκ (also in 15)] A N, 56 64 93 106 108 119 158 243 :—B, Ἰωσαδάκ.

(31) τῶν (before ᾀδόντων)] Σ only. | (32) οἴκου] A B, 52 60 64 71 158 :—all else, τοῦ [μαρτυρίου (*om* οἴκου)]. | Κυρίου] B *om.* | κρίσιν] B, &c. :—A, κρασιν. | (33) υἱός (2)] Σ [see note on syr txt] :—all else, υἱοῦ. | (34) Ἐλκανά (also in *ver.* 35)] B, Ἐλκανά. | Ἱεραμεήλ (*or* Ἱερεμεήλ, *or* Ἱερεμαήλ)] 19 33 108 121 :—A N, 60 64 71 119 158, Ιερεαμ :—B, Ηααλ. | Θοού] some mss (so A N, Θοουε) :—B, Θεῖε. | (35) Μααθ] A :—B, Μέθ. | Ἀμασάθ] Σ alone :—A N, 55, Αμας :—B, Ἀμαθειού :—others, Αμασαι. | (36) Ἀζαριά] B :—A N, 55 60 71 74 106 119 158 243, Αζαριου. | (37) Ἀβασίρ] Σ alone :—A B*, Ἀβιασάρ :

VI.

39 Λευί· υἱοῦ Ἰσραήλ. 39 Καὶ [οἱ] ἀδελφοὶ αὐτοῦ Ἀσὰφ ὁ ἑστη-
κὼς ἐν δεξιᾷ αὐτοῦ· Ἀσὰφ υἱὸς Βαραχιά· υἱὸς Σαμαά·
40, 41 40 υἱοῦ Μιχαήλ· υἱοῦ Μαασιά· υἱοῦ Μελχιά· 41 υἱοῦ Ἀθανί·
42 υἱοῦ Ζαραά· υἱοῦ Ἀδαιά· 42 υἱοῦ Οὐρί· υἱοῦ Ζαμμά· υἱοῦ
43, 44 Σεμεεί· 43 υἱοῦ Ἰωέθ· υἱοῦ Γηρσών· υἱοῦ Λευί. 44 Καὶ οἱ
υἱοὶ Μεραρί· ἀδελφοὶ αὐτῶν ἐξ ἀριστερῶν· Αἰθὰμ υἱὸς
45 Κεσαίν υἱοῦ Ἀββδί· υἱοῦ Μαλώχ· 45 υἱοῦ Ἀσεβί· υἱοῦ
46 Μααλί· 46 υἱοῦ Ἀμασιά· υἱοῦ Χελκιά· υἱοῦ Μαασσαί· υἱοῦ
47 Βανί· υἱοῦ Σεμήρ· 47 υἱοῦ Μααλί· υἱοῦ Νομουσί· υἱοῦ
48 Μεραρί· υἱοῦ Λευί. 48 Καὶ ἀδελφοὶ αὐτῶν κατ' οἴκους
πατριῶν αὐτῶν· οἱ Λευῖται οἱ δεδομένοι εἰς πᾶσαν ἐργασίαν
49 λειτουργίας σκηνῆς οἴκου τοῦ Θεοῦ. 49 Καὶ Ἀαρὼν καὶ

—B′, Ἀβιασαφ. | (38) Ἰσαάρ] Some mss :—A B, &c., Ἰσσαάρ. | (39) [οἱ] ἀδελφοί] 60 158 :—A B, &c., [ὁ] ἀδελφός. | υἱός.(2)] N :—all else, υἱοῦ [see note on syr txt]. | (40) Μαασιά] Σ alone :—A and most, Βαασιά :—B, Μαασαί. | (41) Ζαραά] B, &c., Ζααραί :—A, Ἀζαριου (others variously). | Ἀδαιά] A N, 55 56 60 64 71 158 :—B, Ἀζειά. | (42) Οὐρί] A N, 55 56 60 64 71 74 106 119 120 134 144 158 236 243 :—B, Αἰθάν (others, Αιθαμ). | Ζαμμά] A N, 60 64 71 119 (others, Ζεμμα) :—B, Ζαμμάμ. | Σεμεεί] A, Σεμει. | (43) Ἰωέθ] Σ (*or* Ἰαάθ, 93 108 121) :—A, &c., Ιεεθ :—B, Ἦχα. | Γηρσών] A :—B, &c., Γεεδσών; (*cp. ver.* 1). | (44) Μεραρί (also *ver.* 47)] A B′ :—B*, Μαραρεί. | [οἱ] ἀδελφοί] P, some mss :—A B N, 56 64 71 74 106 119 120 158 236 243, ἀδελφοῦ. | Αἰθάμ] B, &c. :—A, 44 60 64 71 74 119 120 134 144 158 236 243, Αιθαν. | Κεσαίν] Σ alone :—A N, 55 64 119 158, Κεισαν :—B, Κεισαί. | (45) υἱοῦ Μααλί] Σ alone *ins.*; *cp. ver.* 47. | (46) Ἀμασιά] 19 71 108 :—B, Ἀμεσσειά :—A, Μαεσσια. | υἱοῦ Χελκιά· υἱοῦ Μαασσαί] Similarly A (υιου Χελκιου· υιου Αμασαι) N, 19 52 56 60 64 71 93 108 158 :—B *om.* | Βανί] P; Similarly B, &c., Βανεί :—A, Βαανι. | (47) Μααλί] Σ alone :—A B, Μοολ[ε]ί. | Νομουσί] Σ alone :—A, 55 60 64 71, Ομουσι :—B, Μοσεί (*om* υἱοῦ before it). | Μεραρί] A (as *vv.* 1, 44) :—B, Μερραρεί. | (48) οἱ (before δεδομένοι)] P

VI.

οἱ υἱοὶ αὐτοῦ θυμιῶντες ἦσαν ἐπὶ τὸ θυσιαστήριον τῶν ὁλοκαυτωμάτων καὶ ἐπὶ τὸ θυσιαστήριον τῶν θυμιαμάτων· εἰς πᾶσαν ἐργασίαν ἁγίαν τῶν ἁγίων· καὶ ἐξιλάσκεσθαι περὶ Ἰσραήλ· κατὰ πάντα ὅσα ἐνετείλατο Μωσῆς παῖς τοῦ Θεοῦ.

XXI.

14 Καὶ Μωσῆς ἄνθρωπος τοῦ Θεοῦ· υἱοὶ αὐτοῦ 14
ἐκλήθησαν εἰς φυλὴν τοῦ Λευί. 15 [οἱ] υἱοὶ Μωσῆ· 15
Γηρσὼμ καὶ Ἐλιέζερ. 16 [οἱ] υἱοὶ Γηρσώμ· Σουβαὴλ ὁ 16
ἄρχων. 17 καὶ ἦσαν [οἱ] υἱοὶ τοῦ Ἐλιέζερ· Ῥααβιὰ ὁ 17
ἄρχων. καὶ οὐκ ἦσαν τῷ Ἐλιέζερ υἱοὶ ἕτεροι· καὶ [οἱ]
υἱοὶ Ῥααβιὰ ηὐξήθησαν εἰς ὕψος.

with some :—A B, 19 55 60 64, &c., *om.* | (49) *θυμιῶντες ἦσαν*] Σ only (*or*, *ἐθυμίων*) :—all else, *θυμιῶντες* only. | *ἁγίαν*] A N, 56 64 74 106 119 120 134 144 236 243 :—B, &c., *ἅγια*.

XXIII. (15) *Γηρσώμ* (also in 16)] *Or*, Γηρσάμ, as A B, &c. | (17) *τοῦ Ἐλιέζερ*] Σ alone :—all else, *τῷ Ἐλ.* | *τῷ Ἐλιέζερ*] A, most mss :—B *om.* | *ηὐξήθησαν*] A′ B, &c. :— A* N, *ηὔξησαν*.

ΠΑΡΑΛΕΙΠΟΜΕΝΩΝ

Β.

XXVI.

16 [16] Καὶ ὡς κατίσχυσεν Ὀζίας· ὑψώθη ἡ καρδία αὐτοῦ
τοῦ καταφθεῖραι· καὶ ἠκηδίασεν ἐν Κυρίῳ Θεῷ αὐτοῦ, καὶ
εἰσῆλθεν εἰς τὸν ναὸν Κυρίου θυμιᾶσαι ἐπὶ τὸ θυσιαστήριον
17 τῶν θυμιαμάτων. [17] καὶ εἰσῆλθεν ὀπίσω αὐτοῦ Ἀζαρίας
ὁ ἱερεύς· καὶ μετ' αὐτοῦ ἱερεῖς τοῦ Κυρίου ὀγδοήκοντα υἱοὶ
18 δυνατοί. [18] καὶ ἔστησαν ἐπὶ Ὀζίαν τὸν βασιλέα, καὶ εἶπαν
αὐτῷ, Οὐ σοὶ Ὀζία θυμιᾶσαι [τῷ] Κυρίῳ, ἀλλ' ἢ τοῖς ἱερεῦσιν
[τοῖς] υἱοῖς Ἀαρὼν τοῖς ἡγιασμένοις, θυμιᾶσαι. ἔξελθε ἐκ
τοῦ ἁγιάσματος, ὅτι ἀπέστης ἀπὸ Κυρίου, καὶ οὐκ ἔσται σοι
19 τοῦτο εἰς δόξαν παρὰ Κυρίου Θεοῦ. [19] καὶ ἐθυμώθη Ὀζίας,
καὶ ἐν τῇ χειρὶ αὐτοῦ τὸ θυμιατήριον τοῦ θυμιᾶσαι ἐν τῷ
ναῷ· ἐν τῷ θυμωθῆναι αὐτὸν πρὸς τοὺς ἱερεῖς καὶ ἐντεί-
λασθαι ἐκβάλλειν αὐτοὺς ἐκ τοῦ ἁγιάσματος, καὶ ἡ
λέπρα ἀνέτειλεν ἐν τῷ μετώπῳ αὐτοῦ ἐναντίον τῶν ἱερέων
ἐν οἴκῳ Κυρίου· ἐπάνω τοῦ θυσιαστηρίου τῶν θυμιαμάτων.
20 [20] καὶ ἐπέστρεψεν ἐπ' αὐτὸν Ἀζαρίας ὁ ἱερεὺς ὁ πρῶτος

XXVI. (16) Ὀζίας] 19 93 108 :—all else *om.* | ἠκηδίασεν] Σ (txt) alone :—all else, ἠδίκησεν [and so Σ marg.,—see Suppl. N.]. | (18) θυμιᾶσαι (*bis*)] A N, &c. :—B (*bis*), θῦσαι. | A N *ins* art. before Κυρίῳ, and υἱοῖς, also βασιλεύς (*v.* 21) :—B *om.* | ἀλλ' ἤ] A B, &c. ; *or* ἀλλά, as others,—and so *ver.* 34 and elsewhere. | (19) Σ alone *ins* καὶ ἐντείλασθαι ἐκβάλλειν αὐτοὺς ἐκ τοῦ ἁγιάσματος. | Before ἐπάνω, B *ins* καί :—Σ *om*, with A. | (20) Ἀζαρίας] A B, &c., *om.*

xxv

καὶ οἱ ἱερεῖς· καὶ ἰδοὺ αὐτὸς λεπρὸς ἐν τῷ μετώπῳ. καὶ κατέσπευσαν αὐτὸν ἐκεῖθεν, καὶ γὰρ αὐτὸς ἔσπευσεν ἐξελθεῖν ὅτι ἤλεγξεν αὐτὸν Κύριος. 21 καὶ ἦν Ὀζίας 21
[ὁ] βασιλεὺς λεπρὸς ἕως ἡμέρας τῆς τελευτῆς αὐτοῦ.

xxix

30 Καὶ εἶπεν ὁ βασιλεὺς Ἐζεκίας καὶ οἱ ἄρχοντες τοῖς 30
Λευίταις· ὑμνεῖν τὸν Κύριον ἐν λόγοις Δαυὶδ καὶ Ἀσὰφ
τοῦ προφήτου, καὶ ὕμνουν ἐν εὐφροσύνῃ· καὶ ἔπεσαν καὶ
προσεκύνησαν. 31 καὶ ἀπεκρίθη Ἐζεκίας καὶ εἶπεν· Νῦν 31
ἐπληρώσατε τὰς χεῖρας ὑμῶν Κυρίῳ, προσαγάγετε καὶ
φέρετε θυσίας καὶ αἰνέσεως εἰς οἶκον Κυρίου. καὶ ἀνή-
νεγκεν ἡ ἐκκλησία θυσίας καὶ αἰνέσεως εἰς οἶκον Κυρίου·
καὶ πᾶς πρόθυμος τῇ καρδίᾳ ὁλοκαυτώματα. 32 Καὶ ἐγένετο 32
ὁ ἀριθμὸς τῆς ὁλοκαύτωσεως ἧς ἀνήνεγκεν ἡ ἐκκλησία·
μόσχοι, ἑβδομήκοντα· κριοί, ἑκατόν· ἀμνοί, διακόσιοι· εἰς
ὁλοκαύτωσιν Κυρίῳ, πάντα ταῦτα. 33 καὶ οἱ ἡγιασμένοι· 33
μόσχοι ἑξακόσιοι· πρόβατα τρισχίλια. 34 ἀλλ' ἢ οἱ 34
ἱερεῖς ὀλίγοι ἦσαν· καὶ οὐκ ἐδύναντο ἐκδεῖραι τὴν ὁλοκαύ-
τωσιν. καὶ ἀντελαμβάνοντο αὐτῶν οἱ ἀδελφοὶ αὐτῶν οἱ
Λευῖται, ἕως οὗ συνετελέσθη τὸ ἔργον, καὶ ἕως οὗ ἡγνί-
σθησαν οἱ ἱερεῖς, ὅτι οἱ Λευῖται ἡγνίσθησαν προθύμως

XXIX. (30) ὁ βασιλεύς] Before Ἐζεκίας, A N, 60 64 119 :—B, &c., after. | A alone *pref* πάντες to οἱ ἄρχ. | (31) καὶ αἰνέσεως (*bis*)] B N (also A *semel*), 93 119 158 243 :—P with most *om* καί. | A *om* καὶ ἀνήνεγκεν . . . . . Κυρίου, by homœot. | ὁλοκαυτώματα] Σ alone [see Suppl. N.] :—the rest, ὁλοκαυτώσεις. | (33) After τρισχίλια, A B* and most *ins* πεντακόσια :—B' *om* as Σ. | (34) ἀλλ' ἤ] A B, &c. ; *or* ἀλλά (*cp.* xxvi. 18 *supr.*). | ὀλίγοι ἦσαν] So MSS, 19 55 60 64 93 108 119 158 243 :—others *transp.* | ἀντελαμβάνοντο] 134 :—MSS and the rest, ἀντελάβοντο. | ἡγνίσθησαν προθύμως] A N, 60 64 119 158 :—B, &c.,

xxix.
35 παρὰ τοὺς ἱερεῖς. 35 Καὶ ἡ ὁλοκαύτωσις πολλὴ ἐγένετο·
ἐν τῷ στέατι τῆς τελειώσεως τοῦ σωτηρίου· καὶ τῶν
σπονδῶν τῆς ὁλοκαυτώσεως. Καὶ κατωρθώθη τὸ ἔργον ἐν
36 οἴκῳ Κυρίου· 36 καὶ ηὐφράνθη Ἐζεκίας καὶ πᾶς ὁ λαός.
διὰ τὸ ἡτοιμακέναι τὸν Θεὸν τῷ λαῷ· ὅτι ἐξάπινα ἐγένετο
xxx. ὁ λόγος.
1 1 Καὶ ἀπέστειλεν Ἐζεκίας ἐπὶ πάντα Ἰσραὴλ καὶ Ἰουδά·
καὶ ἐπιστολὰς ἔγραψεν ἐπὶ τὸν Ἐφραΐμ καὶ Μανασσὴ
ἐλθεῖν εἰς οἶκον Κυρίου εἰς Ἰερουσαλήμ· ποιῆσαι τὸ φασὲκ
2 τῷ Κυρίῳ Θεῷ Ἰσραήλ. 2 καὶ ἐβουλεύσατο ὁ βασιλεὺς καὶ
οἱ ἄρχοντες καὶ πᾶσα ἡ ἐκκλησία ἡ ἐν Ἰερουσαλήμ·
3 ποιῆσαι τὸ φασὲκ τῷ μηνὶ τῷ δευτέρῳ· 3 οὐ γὰρ
ἠδυνάσθησαν ποιῆσαι αὐτὸ ἐν τῷ καιρῷ ἐκείνῳ [ἐν] τῷ
μηνὶ τῷ πρώτῳ· ὅτι οἱ ἱερεῖς οὐχ ἡγνίσθησαν ἱκανοί· καὶ ὁ
4 λαὸς οὐ συνήχθησαν εἰς Ἰερουσαλήμ. 4 καὶ ἤρεσεν ὁ λόγος
5 ἐναντίον τοῦ βασιλέως καὶ ἐναντίον τῆς ἐκκλησιας· 5 καὶ
ἔστησαν λόγον διελθεῖν κήρυγμα ἐν παντὶ Ἰσραήλ· ἀπὸ
Βηρσάβεε καὶ ἕως Δάν· τοῦ ἐλθεῖν ποιῆσαι τὸ φασέκ· τῷ
Κυρίῳ Θεῷ Ἰσραὴλ ἐν Ἰερουσαλήμ, ὅτι πλῆθος οὐκ
ἐποίησεν κατὰ τὴν γραφήν.

προθύμως ἤγνισαν. | (35) ἐγένετο (after παλλή)] Σ alone [*qu.*, ἦν?]. | τῷ στέατι] Σ alone :—all else, pl.

xxx. (2) ἡ (2)] MSS, 55 60 74 106 108 120 121 134 :— others *om.* | A B *om* ἐν before τῷ μηνὶ :—others *ins.* | (3) ποιῆσαι αὐτό] As A :—*or*, as B, 19 55 93 108, αὐτὸ ποιῆσαι. | [ἐν] τῷ μηνὶ τῷ πρώτῳ] So 19 93 108 (but place before ἐν τῷ καιρῷ ἐκείνῳ) :—A B, &c., *om.* | συνήχθησαν] Σ alone :—A B, &c., συνήχθη. | (5) καί (before ἕως)] Σ alone. | τοῦ ἐλθεῖν] As 19 93 108 ;—or possibly, with A, ἐλθόντας ;—or with B, ἐλθόντες. | ἐν Ἰερουσαλήμ] As MSS ; or perhaps εἰς Ἰερ., as P, &c.

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13 Καὶ συνήχθησαν ἐν Ἰερουσαλὴμ λαὸς πολὺς τοῦ 13
ποιῆσαι τὴν ἑορτὴν τῶν ἀζύμων ἐν τῷ μηνὶ τῷ δευτέρῳ·
ἐκκλησία πολλὴ σφόδρα. 14 καὶ ἀνέστησαν καὶ καθεῖλαν 14
τὰ θυσιαστήρια τὰ ἐν Ἰερουσαλήμ· καὶ πάντα ἐν οἷς
ἐθυμιῶσαν τοῖς ψευδέσιν κατέσπασαν, καὶ ἔρριψαν εἰς τὸν
χειμάρρουν Κεδρών. 15 καὶ ἔθυσαν τὸ φασὲκ τῇ τεσσαρεσ- 15
καιδεκάτῃ τοῦ μηνὸς τοῦ δευτέρου. καὶ οἱ ἱερεῖς καὶ οἱ
Λευῖται ἐνετράπησαν καὶ ἡγνίσθησαν· καὶ εἰσήνεγκαν
ὁλοκαυτώματα εἰς οἶκον Κυρίου. 16 καὶ ἔστησαν ἐπὶ τὴν 16
στάσιν αὐτῶν κατὰ τὰ κρίματα αὐτῶν· κατὰ τὴν ἐντολὴν
Μωσῆ ἀνθρώπου τοῦ Θεοῦ. καὶ οἱ ἱερεῖς ἐδέχοντο τὸ
αἷμα ἐκ χειρὸς τῶν Λευιτῶν, 17 ὅτι πλῆθος τῆς ἐκκλη- 17
σίας οὐχ ἡγνίσθη, καὶ οἱ Λευῖται ἦσαν τοῦ θύειν τὸ
φασὲκ· παντὶ τῷ μὴ δυναμένῳ ἁγνισθῆναι τῷ Κυρίῳ.
18 ὅτι πλῆθος τοῦ λαοῦ ἀπὸ Ἐφραὶμ καὶ Μανασσὴ 18
καὶ Ἰσσαχὰρ καὶ Ζαβουλών, οὐχ ἡγνίσθησαν, ἀλλὰ
ἔφαγον τὸ φασέκ· παρὰ τὴν γραφήν. Καὶ προσηύξατο
Ἐζεκίας περὶ αὐτῶν, λέγων, Κύριος ὁ ἀγαθός· ἐξιλάσθω

(13) ἐν Ἰερουσαλήμ] 19 108; *or*, with MSS and most mss, εἰς Ἰ. | λαὸς πολύς] B, &c. :—A N, 60 64 158 243, *transp.* | (15) ἡγνίσθησαν] A B′, &c. :—B, ἥγνισαν. | εἰς οἶκον] N, 19 44 60 64 71 74 93 106 108 119 120 121 134 158 236 243 :—A B, &c., ἐν οἴκῳ. | (16) τὰ κρίματα] Σ alone :—all else, sing. | τὸ αἷμα] Σ alone :—all else, pl. | (18) πλῆθος] Σ alone (as *ver.* 17) :—all else, [τὸ] πλεῖστον. | καί (before Ζαβουλών)] A, &c. :—B *om.* | ἡγνίσθησαν] A N, 44 55 64 71 74 106 119 120 134 158 236 243 :—B, and some, ἥγνισαν. | After τὴν γραφήν, B *ins* τοῦτο; with 19 93 108 :—A *om*, with 19 44 55 60 64 71 74 93 108 119 120 134 158 243. [N.B., Some punctuate after, some before, τοῦτο.] | ὁ (before ἀγαθός)] A, 55 60 64 74 106 119 134 243 :—B, other mss, *om.* |

xxx.
19 [19] ὑπὲρ πάσης καρδίας κατευθυνούσης ἐκζητῆσαι Κύριον
τὸν Θεὸν τῶν πατέρων αὐτῶν· καὶ οὐ κατὰ τὴν ἁγνείαν
20 τῶν ἁγίων. [20] καὶ ἐπήκουσεν Κύριος τῷ Ἐζεκίᾳ, καὶ
ἰάσατο τὸν λαόν.

xxxii.
2 [2] Καὶ εἶδεν Ἐζεκίας ὅτι ἥκει Σενναχήριβ· καὶ τὸ πρόσ-
3 ωπον αὐτοῦ τοῦ πολεμῆσαι ἐπὶ Ἰερουσαλήμ. [3] καὶ ἐβου-
λεύσατο μετὰ τῶν πρεσβυτέρων αὐτοῦ καὶ [τῶν] δυνατῶν
ἐμφράξαι τὰ ὕδατα τῶν πηγῶν αἳ ἦσαν ἔξω τῆς πόλεως·
4 καὶ συνεπίσχυσαν αὐτῷ. [4] καὶ συνήγαγεν λαὸν πολύν·
καὶ ἐνέφραξεν τὰ ὕδατα τῶν πηγῶν· καὶ τὸν ποταμὸν τὸν
διορίζοντα διὰ τῆς πόλεως· λέγων· Μὴ ἔλθῃ [ὁ] βασιλεὺς
Ἀσσούρ· καὶ εὕρῃ ὕδωρ πολύ· καὶ κατισχύσῃ.

33 [33] Καὶ ἐκοιμήθη Ἐζεκίας μετὰ τῶν πατέρων αὐτοῦ· καὶ
ἔθαψαν αὐτὸν ἐν ἀναβάσει τάφων υἱῶν Δαυίδ. καὶ δόξαν
καὶ τιμὴν ἔδωκαν αὐτῷ ἐν τῷ θανάτῳ αὐτοῦ· πᾶς Ἰουδὰ
καὶ οἱ κατοικοῦντες ἐν Ἰερουσαλήμ· καὶ ἐβασίλευσεν
Μανασσὴ υἱὸς αὐτοῦ ἀντ' αὐτοῦ.

xxxiii.
1 [1*] Ὢν δεκαδύο ἐτῶν Μανασσὴ ἐβασίλευσεν· καὶ πεντή-
2 κοντα [καὶ] πέντε ἔτη ἐβασίλευσεν ἐν Ἰερουσαλήμ. [2] καὶ
ἐποίησεν τὸ πονηρὸν ἐναντίον Κυρίου· ἀπὸ πάντων τῶν

(19) ἐκζητῆσαι] B, ἐκζητούσης. | αὐτῶν] B, some mss :—A N, 60 64 74 106 120 121 134 158 236 243, [ἑ]αυτοῦ.

XXXII. (2) Σενναχήριβ] Σ alone :—all else, Σενναχηρ[ε]ιμ. | (3) αἳ ἦσαν] Σ alone :—all else, ἃ ἦν. | συνεπίσχυσαν] A, &c.:—B, συνεπίσχυσεν.

(33) Μανασσή] So A* and B write here, but Μανασσῆς (nominat.) everywhere in ch. xxxiii (1–16).

XXXIII. (1) A *om* Μανασσ. | ἐβασίλευσεν(1)] Σ alone :—A B, &c., ἐν τῷ βασιλεῦσαι αὐτόν. | (2) ἐναντίον] B, and most :—A N, 19 55 60

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βδελυγμάτων τῶν ἐθνῶν οὓς ἐξωλέθρευσεν Κύριος ἀπὸ προσώπου τῶν υἱῶν Ἰσραήλ. 3 καὶ ἐπέστρεψεν καὶ ᾠκοδό- 3
μησεν τὰ ὑψηλὰ ἃ κατέσπασεν Ἐζεκίας ὁ πατὴρ αὐτοῦ· καὶ ἔστησεν στήλας τοῖς Βααλίμ, καὶ ἐποίησεν ἄλση· καὶ προσεκύνησαν πάσῃ τῇ στρατιᾷ τοῦ οὐρανοῦ· καὶ ἐδούλευσεν αὐτοῖς. 4 καὶ ᾠκοδόμησεν θυσιαστήρια ἐν οἴκῳ Κυρίου· 4
οὗ εἶπεν Κύριος [ὅτι] Ἐν Ἰερουσαλὴμ ἔσται τὸ ὄνομά μου εἰς τὸν αἰῶνα. 5 Καὶ ᾠκοδόμησεν θυσιαστήριον πάσῃ 5
τῇ στρατιᾷ τοῦ οὐρανοῦ ἐν ταῖς δυσὶν αὐλαῖς οἴκου Κυρίου. 6 καὶ αὐτὸς διῆγεν τὰ τέκνα αὐτοῦ ἐν πυρὶ ἐν γῇ Βεεννόμ· 6
καὶ ἐκληδονίζετο καὶ οἰωνίζετο, καὶ ἐφαρμακεύετο, καὶ ἐποίησεν ἐγγαστριμύθους· καὶ ἐπαοιδοὺς ἐπλήθυνεν, τοῦ ποιῆσαι τὸ πονηρὸν ἐναντίον Κυρίου· τοῦ παροργίσαι αὐτόν. 7 καὶ 7
ἔθηκεν τὸ γλυπτὸν καὶ τὸ χωνευτόν, εἰκόνα ἣν ἐποίησεν ἐν οἴκῳ Κυρίου· ἐν ᾧ εἶπεν ὁ Θεὸς πρὸς Δαυὶδ καὶ πρὸς Σαλωμὼν τὸν υἱὸν αὐτοῦ· [ὅτι] Ἐν τῷ οἴκῳ τούτῳ τῷ ἐν Ἰερου-

108 119 243, ἐνώπιον,—and so 19 108 in *ver.* 7. | (3) τοῖς] So B, &c. :—A N, some mss, ταῖς ;—Σ indecisive. | ἄλση] *Lit.*, οἶκον ἀλσῶν (cp. syr-hxp, Judic. iii. 7, Hierem. xvii. 2). [See Suppl. N.] | προσεκύνησαν] All else, sing. | (4) ὅτι] Probably redundant, here and *ver.* 7. | (5) θυσιαστήριον] Σ with 44 only :—all else, plur. | πάσῃ τῇ] So A :—*or* τῇ πάσῃ, as B. | (6) διῆγεν] A N, 19 60 64 119 243 :—B, &c., διήγαγεν. | γῇ] A, 44 55 64 71 74 106 108 121 243 :—B, &c., γέ. | Βεεννόμ] A :—B, βανὲ Ἐννόμ :—others vary. | Σ places οἰωνίζετο before ἐφαρμακεύετο, with A and most :—B *transp.* | Some punctuate after, not before, καὶ ἐπαοιδούς. P, with mss (?), *ins* καί before ἐπλήθυνεν. | For ἐπλήθυνεν, A *subst* ἐποίησεν. | (7) Σ *pref* καί to τὸ χωνευτόν, with A, 44 55 60 64 71 74 106 108 119 120 121 134 158 243. | Κυρίου] A N, 19 60 64 71 74 106 108 119 134 236 243 :—B and the rest, Θεοῦ. | ἐν ᾧ] 19 108 :—MSS, &c., οὗ. | πρός (before

xxiii. σαλὴμ ἣν ἐξελεξάμην μοι ἐκ πασῶν φυλῶν Ἰσραήλ· θήσω
8 τὸ ὄνομά μου εἰς τὸν αἰῶνα· [8] καὶ οὐ προσθήσω σαλεῦσαι
τοὺς πόδας Ἰσραὴλ ἀπὸ τῆς γῆς ἧς ἔδωκα τοῖς πατράσιν
αὐτῶν· πλὴν ἐὰν φυλάσσωνται τοῦ ποιῆσαι πάντα ἃ ἐνετει-
λάμην αὐτοῖς· κατὰ πάντα τὸν νόμον· τὰ προστάγματα καὶ
9 τὰ κρίματα, ἐν χειρὶ Μωσῆ. [9] Καὶ ἐπλάνησεν Μανασσῆς
τὸν Ἰουδὰ καὶ τοὺς κατοικοῦντας ἐν Ἰερουσαλήμ, τοῦ
ποιῆσαι τὸ πονηρὸν ὑπὲρ πάντα τὰ ἔθνη· ἃ ἐξῆρεν Κύριος
10 ἀπὸ προσώπου [τῶν] υἱῶν Ἰσραήλ. [10] καὶ ἐλάλησεν Κύριος
ἐπὶ Μανασσὴ καὶ ἐπὶ τὸν λαὸν αὐτοῦ. καὶ οὐκ ἐπήκουσαν.
11 [11] καὶ ἤγαγεν Κύριος ἐπ' αὐτοὺς τοὺς ἄρχοντας τῆς δυνάμεως
βασιλέως Ἀσσούρ· καὶ κατέλαβον τὸν Μανασσὴ ἐν δεσμοῖς,
καὶ ἔδησαν αὐτὸν ἐν πέδαις, καὶ ἤγαγον αὐτὸν εἰς Βαβυ-
12 λῶνα. [12] καὶ ὡς ἐθλίβη ἐζήτησεν τὸ πρόσωπον τοῦ Κυρίου
Θεοῦ αὐτοῦ· καὶ ἐταπεινώθη σφόδρα ἀπὸ προσώπου [τοῦ]
13 Θεοῦ τῶν πατέρων αὐτοῦ. [13] καὶ προσηύξατο πρὸς αὐτόν,
καὶ ἐπήκουσεν αὐτοῦ, καὶ ἤκουσεν τῆς βοῆς αὐτοῦ, καὶ

Σαλωμών)] A and most :—B *om.* | τῷ ἐν (before Ἰερ.)] Σ alone :—all else καί,—(*om* ἐν, except 74 106 120 121 134 158 236). | Σ alone *ins* μοί. | (8) τοὺς πόδας] Σ alone :—all else, sing. | After κρίματα, A alone *add* καὶ δικαιώματα. | (9) N and a few mss *om* ἐν before Ἰερ. | τῶν (before υἱῶν)] A, 108, *om.* | (10) ἐπήκουσαν] So B′ and most :—A, 19 64 108 158, ἤκουσαν :—B*, ἐπήκουσεν. Note that the syr employs a different verb to render ἐπήκουσ. in *ver.* 13 *infr.*; and *cp. vv.* 10, 13 of syr text, p. 16 *supr.* | (11) αὐτούς] A alone, αὐτόν. | κατέλαβον τὸν Μανασσή] So B and most :—A, κατελάβοντο Μανασσή, a reading evidently arising from corruption of the other. | (12) τοῦ Κυρίου Θεοῦ] B, 119 :—A N, 44 55 60 64 106 108 134 158 243, Κυρίου τοῦ Θ. :—P (and mss ?), Θεοῦ τοῦ K. | Θεοῦ(2)] A N, 55 60 64 106 108 119 158, *pref* τοῦ :—B and the rest *om.* | (13) ἤκουσεν (before τῆς βοῆς)] Σ alone :

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ἐπέστρεψεν αὐτὸν εἰς Ἰερουσαλὴμ ἐπὶ τὴν βασιλείαν αὐτοῦ. Καὶ ἔγνω Μανασσῆς ὅτι Κύριος αὐτός ἐστιν [ὁ] Θεός. 14 Καὶ 14
ᾠκοδόμησεν μετὰ ταῦτα τεῖχος ἔξω τῆς πόλεως Δαυίδ, ἀπὸ λιβὸς κατὰ νότον ἐν τῷ χειμάρρῳ· καὶ πορευόμενον εἰς τὴν πύλην τὴν κυκλόθεν, καὶ εἰς αὐτὸ ὅπλα. καὶ ὕψωσεν σφόδρα. καὶ κατέστησεν ἄρχοντας τῆς δυνάμεως ἐν πάσαις ταῖς πόλεσιν ταῖς τειχήρεσιν ἐν Ἰούδᾳ. 15 καὶ περι- 15
εῖλεν τοὺς θεοὺς τοὺς ἀλλοτρίους καὶ τὰ γλυπτὰ ἐξ οἴκου Κυρίου· καὶ πάντα τὰ θυσιαστήρια ἃ ᾠκοδόμησεν ἐν ὄρει οἴκου Κυρίου καὶ ἐν Ἰερουσαλήμ· καὶ ἔξωθεν τῆς πόλεως. 16 καὶ κατώρθωσεν τὸ θυσιαστήριον Κυρίου· καὶ ἐθυσίασεν 16
ἐπ᾽ αὐτὸ θυσίαν σωτηρίου καὶ αἰνέσεως, καὶ εἶπεν τῷ Ἰούδᾳ τοῦ δουλεύειν Κυρίῳ Θεῷ Ἰσραήλ.

xxxv

20 Καὶ ἀνέβη Φαραὼ Νεχαὼ βασιλεὺς Αἰγύπτου ἐπὶ τὸν 20
βασιλέα Ἀσσυρίων ἐπὶ τὸν ποταμὸν Εὐφράτην· τοῦ πολε-

—all else, ἐπήκουσεν,—see above on *ver.* 10. | A alone *om* καὶ ἐπέστρεψεν . . . . βασιλείαν αὐτοῦ, after βοῆς αὐτοῦ (by homœot.). | A N, 55 60 64 74 106 119 134 158, *pref* ὁ to Θεός:—B and the rest *om.* | (14) A and most write μετὰ τ. before ᾠκοδόμησεν:—Σ, with B, *transp.* | νότον] Σ with A B′:—B*, Γιόν:—others, νότον τοῦ Γειών, or the like. | πορευόμενον] (*Or*, πορευομένου), Σ alone (and alone *add* εἰς):—A N, 55 60, πορευομένων:—B, &c., ἐκπορευομένων. | After χειμάρρῳ and before καὶ [ἐκ]πορ., A B′, and many, *ins* καὶ κατὰ τὴν εἴσοδον τὴν διὰ τῆς πύλης τῆς ἰχθυϊκῆς, to which A B′ and a few *add* καὶ περιεκύκλωσεν τὸ ἄδυτον,—all of which Σ *om* with B* N, 19 52 55 60 64 108 119 158. | αὐτό] (*scil.* τεῖχος) A N, 55 60 71 158;—*or* αὐτήν (*sc.* πύλην) 44 74 106 120 121 134 236 243:—B, αὐτόν. | ὅπλα] 44 71 74 106 120 121 134 236:—B, Ὅπλα:—A N, 55 60 64 119 158, Οφλα (others, οπελ *or* οφελ). | (15) τὰ γλυπτά] Σ alone:—all else sing. | ἔξωθεν] A N, ἔξω.

XXXV. (20) Before ἐπί(2), A *ins* καί. | τοῦ πολεμῆσαι . . . . Χαρ-

xxxv.

μῆσαι αὐτὸν ἐν Χαρχαμύς· καὶ ἐπορεύθη [ὁ] βασιλεὺς Ἰωσίας
21 εἰς συνάντησιν αὐτῷ. [21] καὶ ἀπέστειλεν πρὸς αὐτὸν ἀγγέ-
λους, λέγων· Τί ἐμοὶ καὶ σοί, βασιλεῦ Ἰούδα; οὐκ ἐπὶ σὲ
ἥκω σήμερον πολεμὸν ποιῆσαι· καὶ ὁ Θεὸς εἶπεν κατα-
σπεῦσαί με. πρόσεχε ἀπὸ τοῦ Θεοῦ τοῦ μετ' ἐμοῦ· μὴ
22 καταφθείρῃ σε. [22] καὶ οὐκ ἀπέστρεψεν Ἰωσίας τὸ πρόσωπον
αὐτοῦ ἀπ' αὐτοῦ· ἀλλ' ἢ πολεμεῖν αὐτὸν ἐκραταιώθη, καὶ οὐκ
ἤκουσεν τῶν λόγων Νεχαώ· τῶν διὰ στόματος Θεοῦ. καὶ
23 ἦλθεν τοῦ πολεμῆσαι ἐν τῷ πεδίῳ Μαγεδώ. [23] καὶ ἐτόξευ-
σαν οἱ τοξόται ἐπὶ βασιλέα Ἰωσίαν· καὶ εἶπεν ὁ βασιλεὺς
τοῖς παισὶν αὐτοῦ· Ἐξαγάγετέ με ἐκ τοῦ πολέμου ὅτι
24 ἐπόνεσα σφόδρα. [24] καὶ ἐξήγαγον αὐτὸν οἱ παῖδες αὐτοῦ
ἀπὸ τοῦ ἅρματος· καὶ ἀνεβίβασαν αὐτὸν ἐπὶ τὸ ἅρμα τὸ
δευτερεῦον ὃ ἦν αὐτῷ. καὶ ἤγαγον αὐτὸν εἰς Ἰερουσαλήμ,
καὶ ἀπέθανεν καὶ ἐτάφη μετὰ τῶν πατέρων αὐτοῦ· καὶ πᾶς
25 Ἰουδὰ καὶ Ἰερουσαλὴμ ἐπένθησαν ἐπὶ Ἰωσίαν. [25] καὶ ἐθρή-
νησεν Ἱερεμίας ἐπὶ Ἰωσίαν, καὶ εἶπαν πάντες οἱ ἄρχοντες
καὶ αἱ ἄρχουσαι θρῆνον ἐπὶ Ἰωσίαν ἕως τῆς σήμερον, καὶ
ἔδωκαν αὐτὸν εἰς πρόσταγμα ἐπὶ Ἰσραήλ. ἰδοὺ γέγραπται
ἐπὶ τῶν θρήνων.

χαμύς] So 19 108 (Χαρχαμεις) :—all else *om.* Cp. 1 Esdr. i. 23 (gr and syr-hxp). | A, 44 60 106 134 158, *pref* ὁ to βασ. | (21) B *pref* καί to οὐκ :—Σ *om* with A, &c. | ποιῆσαι] A N, 55 60 64 71 74 106 119 120 134 158 236 243 ;—B, &c., πολεμῆσαι. | (22) ἤκουσεν] B, &c. :—A alone, ἤκουεν. | τῶν (before διά)] Σ alone. | Μαγεδώ] *Or*, Μαγεδδώ, as most mss :—MSS, 55 60 64 119 158 243, Μαγεδών. | (23) ἐκ τοῦ πολέμου] Σ alone *ins.* | (24) ἀνεβίβασαν] B alone, —σεν. | δευτερεῦον] *Or*, δεύτερον, as N, 44 71 74 108 120 121 134 158 236. | (25) Σ *om* καί before ἰδού, with A N, 55 60 64 71 74 106 119 134 158 236.

ΕΖΡΑΣ Β.

ἐκ Λόγων ΝΕΕΜΙΑ *υἱοῦ* Χελκιά.

I.

1 Καὶ ἐγένετο ἐν μηνὶ Ἀχσελοὺ ἐν ἔτει εἰκοστῷ· καὶ ἐγὼ 1
ἤμην ἐν Σουσὰ τῇ βάρει, 2 καὶ ἦλθεν πρός [με] Ἀνανιὰ εἷς 2
ἀπὸ [τῶν] ἀδελφῶν μου· αὐτὸς καὶ ἄνδρες Ἰούδα· καὶ ἠρώ-
τησα αὐτοὺς περὶ τῶν Ἰουδαίων τῶν σωθέντων οἳ κατελίπη-
σαν ἀπὸ τῆς αἰχμαλωσίας, καὶ περὶ Ἰερουσαλήμ. 3 καὶ εἶπον 3
πρός μέ [ὅτι] Οἱ ὑπολελειμμένοι οἱ καταλειφθέντες ἀπὸ τῆς
αἰχμαλωσίας ἐκεῖ εἰσὶν ἐν τῇ χώρᾳ ἐν πονηρίᾳ μεγάλῃ, καὶ

Superscription: Χελκιά] So B (—ειά], &c.: ℵ A, Αχαλια.

I. (1) Ἀχσελού] Similarly A, χασεηλου:—B (?) σεχεηλού; ℵ* N, σεχεηλ; ℵ′ and others, χεσελευ. [Σ mg., χαννν (in syr charact.).] | ἐν ἔτει εἰκοστῷ] Σ alone:—all else have ἔτους εἰκοστοῦ (here, and ii. 1). | Σουσά] 71 106 107 119 134:—A B, &c., Σουσάν:—ℵ, τοῖς Σουσοις. | τῇ βάρει] 108 121 (93, τῃ βορῃ); (*cp.* ii. 8 *infr.*, and note):—ℵ B, ἁβειρά:—A, αβειρρα. | (2) Ἀνανιά] So N, &c.:—ℵ A B, &c., Ανανι. | πρὸς μέ] 93 108 (Σ *om* με, no doubt inadvertently):—all else *om* both words. | Σ is indecisive between B which *ins*, and ℵ A which *om*, τῶν before ἀδελφῶν. | τῶν Ἰουδαίων] 93 108 121:—all else *om*. | κατελίπησαν] As B*;—or, as ℵ A B′, &c., κατελ[ε]ίφθησαν. | (3) ὅτι] So Σ alone; but perhaps a syr redundancy. | οἱ ὑπολελειμμένοι] 93 108:—ℵ A B, οἱ καταλειπόμενοι (gr verb same as in preceding sentence, whereas syr (with 93 108) varies the expression,—*lit.*, οἱ τοῦ λοιποῦ). | οἱ καταλειφθέντες] A *om*. | εἰσίν] Σ alone. | ἐν τῇ χώρᾳ] ℵ B *add* ἐν [τῇ] πόλει

I. ἐν ὀνειδισμῷ. καὶ τείχη Ἰερουσαλὴμ καθῃρημένα, καὶ [αἱ]
4 πύλαι αὐτῆς ἐνεπρήσθησαν ἐν πυρί. 4 Καὶ ἐγένετο ἐν τῷ
ἀκοῦσαί με τοὺς λόγους τούτους, ἐκάθισα καὶ ἔκλαυσα καὶ
ἐπένθησα ἡμέρας.

II. 1 1 Καὶ ἐγένετο ἐν μηνὶ Νισὰν ἐν ἔτει εἰκοστῷ Ἀρταχσάσθ
βασιλεῖ· καὶ ἦν [ὁ] οἶνος ἐνώπιον ἐμοῦ, καὶ ἔλαβον τὸν οἶνον
καὶ ἔδωκα τῷ βασιλεῖ, καὶ οὐκ ἦν ἕτερος ἐνώπιον αὐτοῦ, καὶ
2 ἤμην σκυθρωπός· 2 καὶ εἶπέν μοι ὁ βασιλεύς, Διὰ τί τὸ
πρόσωπόν σου πονηρόν, καὶ οὐκ εἶ μετριάζων; οὐκ ἔστιν
τοῦτο εἰ μὴ πονηρία καρδίας. καὶ ἐφοβήθην πολὺ σφόδρα,
3 3 καὶ εἶπα τῷ βασιλεῖ, Ὁ βασιλεύς, εἰς τὸν αἰῶνα ζήτω. διὰ
τί οὐ μὴ γένηται πονηρὸν τὸ πρόσωπόν μου· διότι ἡ πόλις,
οἶκος μνημείων πατέρων μου ἠρημώθη· καὶ αἱ πύλαι αὐτῆς
4 κατεβρώθησαν ἐν πυρί; 4 Καὶ εἶπέν μοι ὁ βασιλεύς, Περὶ
τίνος τοῦτο σὺ ζητεῖς; καὶ προσηυξάμην πρὸς τὸν Θεὸν
5 [τὸν] τοῦ οὐρανοῦ, 5 καὶ εἶπα τῷ βασιλεῖ, Εἰ ἐπὶ τὸν βασιλέα
ἀγαθόν· καὶ εἰ ἀγαθυνθήσεται ὁ παῖς σου ἐνώπιόν σου·
ὥστε πέμψαι αὐτὸν εἰς Ἰουδὰ εἰς πόλιν μνημείων πατέρων
6 μου· καὶ ἀνοικοδομήσω αὐτήν. 6 Καὶ εἶπέν μοι ὁ βασιλεύς,

(so Σ in mg., ἐν [ταῖς] πόλεσιν,—*qu.*, whether *add* or *subst*?) :—which Σ with A *om.* | B *ins* αἱ before πύλαι :—א A *om.*

II. (1) Ἀρταχσάσθ] A, &c., Αρθασασθα : B, Ἀρσαθερθά :—א, Αρσαρσαθα. | א′ A *ins* ὁ before οἶνος :—א* B *om.* | καὶ ἤμην σκυθρωπός] א′, 93 108 121 :—א* A B, &c., *om.* | (2) μετριάζων] Σ mg., ἀρρωστῶν (similarly with variations, 93 108 121, in text); *cp.* 4 Kings viii. 29 (LXX and syr.-hxp.). | Some mss (against MSS) *ins* καί before οὐκ ἔστιν. | (3) τὸν αἰῶνα] א, plur. | διότι] A, διὰ τί; | (4) σὺ ζητεῖς] So B′ P (with mss?) :—א, συζητις (?) :—A B*, συνζητεῖς. | τόν (before

ii.

καὶ ἡ παλλακὴ ἡ καθημένη ἐχόμενα αὐτοῦ, Ἕως πότε ἔσται ἡ πορεία σου, καὶ πότε ἐπιστρέψεις; καὶ ἠγαθύνθη ἐνώπιον τοῦ βασιλέως, καὶ ἀπέστειλέν με, καὶ ἔδωκα αὐτῷ ὅρον· [7] καὶ εἶπα τῷ βασιλεῖ, Εἰ ἐπὶ τὸν βασιλέα ἀγαθόν, δότω μοι 7
ἐπιστολὴν πρὸς τοὺς ὑπάρχους [τοὺς] πέραν τοῦ ποταμοῦ
ὥστε παραγαγεῖν με· ἕως ἔλθω ἐπὶ Ἰουδά· [8] καὶ ἐπιστολὴν 8
ἐπὶ Ἀσὰφ φύλακα τοῦ παραδείσου ὃς ἐστιν τῷ βασιλεῖ·
ὥστε δοῦναί μοι ξύλα στεγάσαι τὰς πύλας τοῦ οἴκου τῆς
βάρεως· καὶ εἰς τὸ τεῖχος τῆς πόλεως καὶ εἰς οἶκον ὃν
εἰσελεύσομαι εἰς αὐτόν. καὶ ἔδωκέν μοι ὁ βασιλεὺς ὡς χεὶρ
Θεοῦ ἡ ἀγαθή.

iv.

[7] Καὶ ἐγένετο ὡς ἤκουσεν Σαναβαλλὶτ καὶ Τωβιὰ καὶ οἱ 7
Ἄραβες καὶ οἱ Ἀμμανῖται καὶ Ζωτιά· ὅτι ἀνέβη ἡ φυὴ τῷ
τείχει Ἱερουσαλήμ· ὅτι ἤρξαντο αἱ διασφαγαὶ ἀναφράσσεσθαι· καὶ πονηρὸν αὐτοῖς ἐφάνη σφόδρα. [8] καὶ συνήχ- 8
θησαν πάντες ἐπὶ τὸ αὐτό· ἐλθεῖν καὶ παρατάξασθαι ἐν

τοῦ)] So apparently Σ; and similarly τούς (*ver.* 7). | (6) ἐχόμενα] *Lit.*, ἐπὶ τὴν καρδίαν (but in iv. 18, viii. 4, ἐχόμενα is rendered as if ἐγγύς,—*cp.* Num. xxii. 5; Job xvii. 12, syr.-hxp.). | πορεία] A, παρουσία. | ὅρον] Σ mg, ὅρκους. | (7) ἐπιστολήν] All else, plur.; B (not ℵ A) places before δότω. | ὑπάρχους] So Σ (alone), *translit* from gr :—nearly all else, ἐπάρχους (93 108, στρατήγους). | Ἰουδά] B :—ℵ A, Ιουδαν. | (8) ἐπιστολήν] 93 108 write plur. | τοῦ οἴκου τῆς βάρεως] *Lit.*, τοῦ οἴκου-κατοικίας τῆς β. [see Suppl. N., and note on syr txt *in loc.*, p. 20 *supr.*]; similarly 93 108, τῆς βάρεως τοῦ οἴκου :—all else *om.*

IV. (7) Σαναβαλλίτ] Σ alone :—MSS and nearly all mss, Σαναβαλ[λ]άτ. | καὶ Ζωτιά] Σ alone :—ℵ′, 44 71 93 106 108 120 121 134 236, [καὶ] [οἱ] Ἀζώτιοι :—ℵ* A B N *om.* | τῷ τείχει] Nearly all else, plur. | (8) Σ *interpunct* after αὐτό, not after πάντες. | καί (after

IV.

9 Ἰερουσαλήμ· καὶ ποιῆσαι αὐτὴν ἀφανῆ. [9] καὶ προσηυξά-
μεθα πρὸς τὸν Θεὸν ἡμῶν· καὶ ἐστήσαμεν προφύλακας ἐπ'
αὐτοὺς ἡμέρας καὶ νυκτὸς· ἀπὸ προσώπου αὐτῶν.
16 [16] Καὶ ἐγένετο ἀπὸ τῆς ἡμέρας ἐκείνης· ἥμισυ τῶν ἐκτε-
τιναγμένων ἐποίουν τὸ ἔργον· καὶ ἥμισυ αὐτῶν ἀντείχοντο·
καὶ λόγχαι καὶ θυρεοὶ καὶ [τὰ] τόξα καὶ [οἱ] θώρακες. καὶ οἱ
17 ἄρχοντες αὐτῶν ὀπίσω παντὸς οἴκου Ἰούδα, [17] καὶ οἱ οἰκο-
δομοῦντες ἐν τῷ τείχει, καὶ οἱ αἴροντες ἐν ὅπλοις ὡπλισμένοι
ἦσαν· ἐν μιᾷ χειρὶ ἕκαστος ἐποίει αὐτοῦ τὸ ἔργον· καὶ ἐν μιᾷ
18 ἐκράτει τὴν βολίδα· [18] καὶ οἱ οἰκοδομοῦντες· ἀνὴρ ῥομφαίαν
αὐτοῦ ἐζωσμένος ἦν ἐπὶ [τὴν] ὀσφὺν αὐτοῦ· καὶ ᾠκοδομοῦσαν
19 καὶ ὁ σαλπίζων ἐν τῇ κερατίνῃ ἐχόμενα αὐτοῦ. [19] καὶ εἶπα
πρὸς τοὺς ἐντίμους καὶ πρὸς τοὺς ἐνδόξους ἄρχοντας· καὶ

ἐλθεῖν)] So A N, some mss :—א B *om.* | ἐν] *Or* εἰς, as א. | MSS, 52 55 64 119 243, &c., *om* καὶ ποιῆσαι αὐτὴν ἀφανῆ :—Σ *ins* (as P, with some ?).

(16) ἐκτετιναγμένων] So B (*cp.* Ps. cxxvi. 4 (syr-hxp)) :—א A N, 44 52 58 64 71 74 106 119 120 121 124 236 (?) 243 248, ἐκτεταγμένων. (Σ mg has as gloss a word = εὐζώνων, "expeditorum"). | ἀντείχοντο] *Lit.*, εἶχον εἰς τοὐνάντιον. | Before τόξα or θώρακες, Σ gives no indication of article (which א A B and some mss *ins*), any more than before λόγχαι and θυρεοί (which are anarthrous in all). | αὐτῶν(2)] Σ *ins* with 93 108. | (17) καὶ οἱ οἰκοδομοῦντες] All else, τῶν οἰκοδομούντων (to which reading Σ ought probably to be conformed, by correction of one letter in the syr txt (*daleth* for *vau*), p. 21 *supr.*). | οἱ αἴροντες] All else *add* ἐν τοῖς ἀρτῆρσιν (a word of doubtful meaning); Σ gives in mg alternative rendering αἴροντες (see syr txt as above, and note), perhaps meant to express αἴροντες-ἐν-ἀρτῆρσιν. [See Suppl. N.] | ἐν ὅπλοις] Σ alone *add* ὡπλισμένοι ἦσαν. | Before ἐποίει, Σ alone *ins* ἕκαστος. | αὐτοῦ] So א′ N, P (with mss ?); also 93 108 (but place after χειρί) :—A, few mss, ἑαυτοῦ :—א B, αὐτό. | ἐν μιᾷ(2)] א A, &c.—B *om* ἐν. | (18) οἱ οἰκοδομοῦντες] So Σ (as last *ver.*) :—all else, [οἱ] οἰκοδόμοι. | ἦν] Σ alone. | [τὴν] ὀσφύν] *Or* ὀσφύος, as א, 93 108. | (19) ἐνδόξους] Σ with

IV.

πρὸς τοὺς καταλοίπους τοῦ λαοῦ, Τὸ ἔργον πλατύ [ἐστιν]
καὶ πολύ, καὶ ἡμεῖς σκορπιζόμεθα ἐπὶ τοῦ τείχους μακρὰν·
ἀνὴρ ἀπὸ τοῦ ἀδελφοῦ αὐτοῦ. 20 ἐν τόπῳ οὗ ἐὰν ἀκούσητε 20
τὴν φωνὴν τῆς κερατίνης, ἐκεῖ συναχθήσεσθε πρὸς ἡμᾶς,
καὶ ὁ Θεὸς ἡμῶν πολεμήσει περὶ ἡμῶν. 21 καὶ ἥμισυ 21
[αὐτῶν] ἐποίουν τὸ ἔργον· καὶ ἥμισυ αὐτῶν ἐκράτουν
τὰς λόγχας, ἀπὸ ἀναβάσεων τοῦ ὄρθρου, ἕως ἐξόδου
τῶν ἄστρων. 22 Καὶ ἐν τῷ καιρῷ ἐκείνῳ εἶπα τῷ λαῷ, 22
Ἕκαστος μετὰ τῶν νεανισκῶν αὐτοῦ, αὐλίσθητε ἐν μέσῳ
Ἰερουσαλήμ, καὶ ἔστω ἡμῖν ἡ νὺξ προφυλακή, καὶ ἡ ἡμέρα
ἔργον.

VI.

15 Καὶ ἐτελέσθη τὸ τεῖχος πέμπτῃ καὶ εἰκάδι τοῦ Ἐλοὺλ 15
ἐν πεντήκοντα καὶ δύο ἡμέραις. 16 Καὶ ἐγένετο, ἡνίκα 16
ἤκουσαν πάντες οἱ ἐχθροὶ ἡμῶν, καὶ ἐφοβήθησαν πάντα τὰ
ἔθνη τὰ κύκλῳ ἡμῶν· καὶ ἔπεσεν φόβος σφόδρα ἐν ὀφθαλ-

א* N :—A B, &c., *om.* | (21) ἥμισυ] So A N, 44 52 58 64 71 74 106 120 121 134 236 243 248 :—B, ἡμεῖς :—א (?), ημις. | αὐτῶν(1)] Σ alone; probably due to syr idiom merely (in use of pronom. suffix); αὐτῶν(2) is differently expressed in syr, by separate pronoun. | ἐποίουν . . . . ἐκράτουν] *Lit.*, ποιοῦντες ἦσαν . . . . κρατοῦντες ἦσαν. Similarly 93 108, ἐποιοῦμεν . . . . ἐκράτουν :—א A B, and the rest, write ptcps. merely. | Σ *om* ἕως(1) (before τοῦ ὄρθρου), with all :—except B*, which *ins.* | Σ alone ἀναβάσεων (plur.). | (22) ἕκαστος μετὰ τῶν νεανισκῶν αὐτοῦ] Σ; so P (mss?), (but with τοῦ νεανισκοῦ) :—MSS *om.* The word in Σ is *translit* (imperfectly) from gr, but with equivalent syr in mg (see p. 22 *supr.*). | ἡμῖν] Σ with 106 alone :—all else, ὑμῖν.

VI. (15) Ἐλούλ] א A (?) B′ :—B*, Ἐδούδ. | א, with P (mss?), *add* μηνός. | ἐν . . . . ἡμέραις] Σ with 93 108 :—all else, εἰς . . . . ἡμέρας. | (16) πάντες (before οἱ ἐχθροί)] Σ with א A N, &c. :—B, 71, *om.* | ἔπεσεν] As A, 71 ;—or (as the rest) ἐπέπεσεν.

VI.
μοῖς αὐτῶν, καὶ ἔγνωσαν· ὅτι παρὰ τοῦ Θεοῦ ἡμῶν ἐγενήθη
τελειωθῆναι τὸ ἔργον τοῦτο.
VIII.
1 [1] Καὶ ἔφθασεν ὁ μὴν ὁ ἕβδομος· καὶ οἱ υἱοὶ Ἰσραὴλ ἐν [ταῖς]
πόλεσιν αὐτῶν. Καὶ συνήχθησαν πᾶς ὁ λαὸς ὡς ἀνὴρ εἷς ἐν
Ἰερουσαλήμ· εἰς τὸ πλάτος τὸ ἔμπροσθεν [τῆς] πύλης τοῦ
ὕδατος. Καὶ εἶπαν τῷ Ἔζρᾳ τῷ γραμματεῖ ἐνέγκαι τὸ
2 βιβλίον νόμου Μωσῆ· ὃν ἐνετείλατο Κύριος τῷ Ἰσραήλ. [2] Καὶ
ἤνεγκεν Ἔζρας ὁ ἱερεὺς τὸν νόμον ἐνώπιον τῆς ἐκκλησίας,
ἀπὸ ἀνδρὸς καὶ ἕως γυναικός· καὶ πᾶς ὁ συνίων ἀκούειν·
3 ἐν ἡμέρᾳ μιᾷ τοῦ μηνὸς τοῦ ἑβδόμου· [3] καὶ ἀνέγνω ἐν αὐτῷ
ἀπέναντι τῆς πλατείας τῆς ἔμπροσθεν τῆς πύλης τοῦ ὕδατος·
ἀπὸ τῆς ὥρας τοῦ διαφωτίσαι τὸν ἥλιον ἕως ἡμίσους τῆς
ἡμέρας, ἀπέναντι τῶν ἀνδρῶν καὶ τῶν γυναικῶν, καὶ αὐτοὶ
συνιέντες [ἦσαν]· καὶ [τὰ] ὦτα παντὸς τοῦ λαοῦ εἰς τὸ βιβλίον
4 τοῦ νόμου. [4] Καὶ ἔστη Ἔζρας ὁ γραμματεὺς ἐπὶ βήματος

VIII. (1) After ἀνὴρ εἷς, Σ, with 93 108, *ins* ἐν Ἰερουσαλήμ (or perhaps εἰς Ἱερ.) before εἰς τὸ πλάτος. | ℵ B* *om* εἰς after εἷς :—A B′, &c., *ins*. | Before πύλης, 93 108 *ins* τῆς. | Ἔζρᾳ] So A :—B, Ἔσρᾳ :—ℵ, Εσδρα. (So *ver.* 2 and throughout.) | ὅν] As P (with mss?) [*scil.*, νόμον (*cp. ver.* 14 *infr.*)];—*or* ὅ, as ℵ A B, &c. [*scil.*, βιβλίον]. | Κύριος] Σ with ℵ′ A :—ℵ* B, &c., *om*. | (2) ἐνώπιον] Or perhaps ἐναντίον, with 93 108 (*cp.* xxxiii. 2, 6, *supr.*). | καί (before ἕως)] Σ with ℵ A :—B *om*. | (3) ἀπενάντι τῆς πλ. τῆς ἔμπρ. τῆς π. τοῦ ὕδατος] Σ; and so 93 108 (but they read τῶν ὑδάτων.—The syr word though plur. in form is sing. in meaning) :—all else *om*. Note that these two mss read (*ver.* 1 *supr.*) τὴν πλατείαν τήν, for τὸ πλάτος τό; but syr renders differently in that place and this; *cp.* for πλατεία, Apoc. xi. 8 (where syr [later version] renders as here. | ἡμίσους] So ℵ* B*, also P (and mss?) :—A alone, μέσου :—ℵ′ B′, mss 44 58 64 71 106 108 119 121 134 243, 248, μεσούσης. | ἀπέναντι(2)] Perhaps rather ἐνώπιον, as in *ver.* 2

VIII.

ξυλίνου· ὃ ἐποίησαν εἰς τὸ δημηγορῆσαι τῷ λαῷ. καὶ ἔστησαν ἐχόμενα αὐτοῦ· Μαθαιθὰ καὶ Σαμαιὰ καὶ Ἀνανιὰ καὶ Οὐριὰ καὶ Χελκιὰ καὶ Μαασιὰ ἐκ δεξιῶν αὐτοῦ· καὶ ἐξ ἀριστερῶν· Φαδαιὰ καὶ Μισαὴλ καὶ Μελχιὰ καὶ Ὡσὶμ καὶ Ἀσαβδιὰ καὶ Ζαχαριὰ καὶ Μοσολλάμ. 5 καὶ ἤνοιξεν Ἔζρας 5
τὸ βιβλίον ἐνώπιον παντὸς τοῦ λαοῦ· ὅτι αὐτὸς ἦν ἐπάνω τοῦ λαοῦ. Καὶ ἐγένετο ἡνίκα ἤνοιξεν αὐτὸ, ἔστη πᾶς ὁ λαός. 6 καὶ ηὐλόγησεν Ἔζρας [τὸν] Κύριον τὸν Θεὸν τὸν μέγαν, 6
καὶ ἀπεκρίθη πᾶς ὁ λαὸς καὶ εἶπαν, Ἀμήν. Καὶ ἔκυψαν καὶ προσεκύνησαν τῷ Κυρίῳ ἐπὶ πρόσωπον αὐτῶν ἐπὶ τὴν γῆν. 7 καὶ Ἰησοῦς καὶ Βαναιὰ καὶ οἱ τοῦ Ῥααβανὰ καὶ Σαρανιὰ 7
ἦσαν οἱ ἐγείροντες· καὶ Ἀκαὺς καὶ Σαβαθαιά, καὶ Καμπτάς,

supr., which is there rendered by the syr word here employed. | (4) ἔστησαν] So ℵ′:—ℵ A B, ἔστησεν. | ὃ ἐποίησαν εἰς τὸ δημηγορῆσαι τῷ λαῷ] So (but with ἐποίησεν, and ἐν *ins* before τῷ λαῷ) 93 108; other mss *om* these latter words, as does lat *vg*:—MSS *om* the whole. | Μαθαιθά] Σ alone:—A B ℵ′, Ματταθίας:—ℵ*, Ματθαθίας. | Ἀνανιά] B, Ἀνανιά:—ℵ A, Ανανίας. | Χελκιά] So ℵ A:—B, Ἑλκειά. | Μαασιά] So A:—ℵ B write —σαιά, B also doubles σ. | After Μελχιά, Σ *ins* καὶ Ὡσίμ:—ℵ′ A, καὶ Ωσαμ:—P (and mss?), καὶ Ἀσώμ:—ℵ* B *om*. | Σ further *ins* καὶ Ἀσαβδιά:—ℵ′, καὶ Ασαβδανα:—A, καὶ Ἀσαβααμα:—P (mss?), Ἀσαβαδμά, others variously:—ℵ* B *om*. | After Ζαχαρία, Σ, with ℵ′ A, &c., *ins* καὶ Μοσολ[λ]αμ:—P (mss?), καὶ Μεσολλάμ, others variously:—ℵ* B *om*. | (6) Ἔζρας] So A ℵ′ (see note on *ver.* 1 *supr.*):—ℵ* B *om*. | τόν (before Κύριον)] B, 55:—ℵ A *om* (as P, &c.?). | After ἀμήν, A ℵ′ *ins* ἐπάραντες χεῖρας αὐτῶν:—Σ *om*, with ℵ* B, 55. | αὐτῶν (after πρόσωπον)] Σ alone. | (7) After Βαναιά, Σ alone *ins* καὶ οἱ τοῦ Ῥααβανά:—93 108 *ins* instead, καὶ [οἱ] υἱοὶ αὐτοῦ:—all else *om*. | 93 108 further add καὶ Ἰαμείν. | Σαρανιά] Σ alone, for Σαραβιά of the rest. | οἱ ἐγείροντες] Σ alone:—all else, συνετίζοντες (without οἱ),—and this reading Σ mg *ins* (with οἱ). | After this, ℵ A B proceed, τὸν λαὸν εἰς τὸν νομον:—but before these words Σ *interpol*, καὶ Ἀκαὺς καὶ

VIII. καὶ Ἀζαριά, Ἰωζαβαδάμ, Ἀνανί, Φαινές, καὶ οἱ Λευῖται,
ἐδίδασκον τὸν λαὸν εἰς τὸν νόμον· καὶ ὁ λαὸς ἐν τῇ στάσει
8 αὐτοῦ, [8] καὶ ἀνέγνωσαν ἐν [τῷ] βιβλίῳ [τοῦ] νόμου τοῦ
Θεοῦ· καὶ ἐδίδασκεν Ἔζρας καὶ διέστελλεν ἐν ἐπιστήμῃ
9 Κυρίου, καὶ συνῆκεν ὁ λαὸς ἐν τῇ ἀναγνώσει. [9] Καὶ εἶπεν
Νεεμίας καὶ Ἔζρας ὁ ἱερεὺς καὶ γραμματεύς, καὶ οἱ Λευῖται,
οἱ συνετίζοντες τὸν λαόν· καὶ εἶπαν παντὶ τῷ λαῷ· Ἡμέρα
ἁγία ἐστὶν [τῷ] Κυρίῳ [ἡμῶν], μὴ πενθεῖτε, μηδὲ κλαίετε·
ὅτι ἔκλαιεν πᾶς ὁ λαός, ὡς ἤκουσεν τοὺς λόγους τοῦ νόμου.
10 [10] καὶ εἶπεν αὐτοῖς, Πορεύεσθε φάγετε λιπάσματα καὶ πίετε
γλυκάσματα· καὶ ἀποστείλατε μερίδας τοῖς μὴ ἔχουσιν·
ὅτι ἡ ἡμέρα ἁγία ἐστὶν τῷ Κυρίῳ ἡμῶν καὶ μὴ διαπέσητε·
11 ὅτι ἡ χαρὰ Κυρίου αὕτη ἐστὶν ἰσχὺς ἡμῶν. [11] Καὶ οἱ
Λευῖται κατεσιώπων τὸν λαὸν λέγοντες· Σιωπᾶτε· ὅτι [ἡ]
12 ἡμέρα ἁγία ἐστὶν· καὶ μὴ καταπίπτετε. [12] Καὶ ἀπῆλθαν

Σαβαθαιά, καὶ Καμπτάς, καὶ Ἀζαριά, Ἰωζαβαδάμ, Ἀνανί, Φαινές, καὶ οἱ Λευῖται, ἐδίδασκον. Some mss (52 64 74 93 106 108 119 120 121 134 236) *ins* similarly, but with variations, of which the most notable are, Ανιφανες (for Ἀνανί Φαινές), ὑπεδίδασκον (for ἐδίδασκον). | (8) א A *pref* τῷ to βιβλίῳ, with 44 74 93 106 108 120 121 134 236 248 :—B, and some, *om*; | also 64 93 108 120 248, τοῦ to νόμου :—against MSS, &c. | (9) οἱ συνετίζοντες] Σ with 64 93 108 :—א A, with P (&c.?), *pref* καί :—B, 55, *subst* συνέτιζον. | τῷ Κυρίῳ] Σ with 74 :—A B, with 93 106 119, have Κυρίῳ τῷ Θεῷ,—also א (with τῷ before Κῷ). | ἤκουσεν] א* A, with 64 74 106 108 120 121 134 236 243 :—א' B, with P (&c.?), plur. | (10) μερίδας] Σ with א A, P (&c.?) :—B, μερίδα. | ἡ χαρὰ Κυρίου αὕτη] Σ with 93 (but it *subst* εὐφροσύνη for χαρά,—*cp. ver.* 17 *infr.*) 119 243 248,—also (but *om* αὕτη) 52 64, lat *vt vg* :—P (and some mss?) read Κύριος only :—א A B, 55 58, *om*. | ἡμῶν(2)] א* B :—א' A, ὑμῶν. | (11) A *pref* πάντα to τὸν λαόν :—Σ, with א B, &c., *om*. | To ἡμέρα, B, 74 106 108 134, *pref* ἡ :—א A, P (&c.?), *om*. | ἐστίν] Σ alone. |

viii.

πᾶς ὁ λαὸς φαγεῖν καὶ πιεῖν· καὶ ἀποστέλλειν μερίδας
τοῖς μὴ ἔχουσιν· καὶ ποιῆσαι εὐφροσύνην μεγάλην· ὅτι
συνῆκαν ἐν τοῖς λόγοις οἷς ἐγνώρισεν αὐτοῖς. 13 Καὶ ἐν 13
τῇ ἡμέρᾳ τῇ δευτέρᾳ συνήχθησαν οἱ ἄρχοντες τῶν πατριῶν
παντὸς τοῦ λαοῦ· οἱ ἱερεῖς καὶ οἱ Λευῖται πρὸς Ἔζραν τὸν
γραμματέα· ἐπιστῆσαι πρὸς πάντας τοὺς λόγους τοῦ νόμου.
14 καὶ εὗροσαν γεγραμμένον ἐν τῷ νόμῳ ᾧ ἐνετείλατο Κύριος 14
τῷ Μωσῇ· ὅπως κατοικήσωσιν οἱ υἱοὶ Ἰσραὴλ ἐν σκηναῖς
[ἐν] ἑορτῇ ἐν μηνὶ τῷ ἑβδόμῳ· 15 καὶ ὅπως σημάνωσιν σάλ- 15
πιγξιν ἐν πάσαις ταῖς πόλεσιν αὐτῶν καὶ ἐν Ἰερουσαλήμ.
Καὶ εἶπεν Ἔζρας, Ἐξέλθατε εἰς τὸ ὄρος· καὶ ἐνέγκατε
φύλλα ἐλαίας καὶ φύλλα ξύλου κυπαρισσίνου καὶ φύλλα
μυρσίνης καὶ φύλλα φοίνικος καὶ φύλλα ξύλου δασέος·
ποιῆσαι σκηνὰς κατὰ τὸ γεγραμμένον. 16 Καὶ ἐξῆλθαν ὁ 16
λαός, καὶ ἤνεγκαν, καὶ ἐποίησαν αὐτοῖς σκηνάς· ἀνὴρ ἐπὶ
τοῦ δώματος αὐτοῦ· καὶ ἐν ταῖς αὐλαῖς αὐτῶν, καὶ ἐν [ταῖς]
αὐλαῖς οἴκου τοῦ Θεοῦ, καὶ ἐν ταῖς πλατείαις τῆς πόλεως·
καὶ ἕως οἴκου Ἐφραΐμ. 17 Καὶ ἐποίησεν πᾶσα ἡ ἐκκλη- 17
σία οἱ ἐπιστρέψαντες ἀπὸ τῆς αἰχμαλωσίας σκηνάς· καὶ
ἐκάθισαν ἐν σκηναῖς· ὅτι οὐκ ἐποίησαν ἀπὸ ἡμερῶν Ἰησοῦ

(12) ἀπῆλθαν] Σ alone:—all else, sing. | τοῖς μὴ ἔχουσιν] Σ alone. | (13) παντὸς τοῦ λαοῦ] Σ with 93 108:—B, σὺν τῷ παντὶ λαῷ,—also A ℵ, 55 64 74 106 119 134 236 243 248 (but *om* σύν). | (15) Σ rather favours σημάνωσιν (of ℵ′ A), for σημαίνωσιν, of B and the rest. | φοίνικος] Σ alone:—all else plur. | A alone *ins* αὐτοῖς after σκηνάς. | (16) ἐξῆλθαν] Σ alone:—all else sing. | αὐτοῖς] B, ἑαυτοῖς. | οἴκου (before Ἐφραΐμ)] A, 44 52 58 64 71 74 106 119 120 121 134 236 243:—ℵ B, &c., πύλης. | (17) ἐποίησεν] Σ alone:—all else plur. (but A

VIII.

υἱοῦ Ναυή· οὕτως οἱ υἱοὶ Ἰσραὴλ· ἕως τῆς ἡμέρας ἐκείνης.
18 καὶ ἐγένετο εὐφροσύνη μεγάλη. [18] καὶ ἀνέγνω ἐν βιβλίῳ
νόμου τοῦ Θεοῦ ἡμέραν ἐν ἡμέρᾳ· ἀπὸ τῆς ἡμέρας τῆς
πρώτης· ἕως τῆς ἡμέρας τῆς ἐσχάτης. καὶ ἐποίησαν ἑορτὴν
ἑπτὰ ἡμέρας. καὶ τῇ ἡμέρᾳ τῇ ὀγδόῃ ἐξόδιον, κατὰ τὸ κρίμα.

IX.

1 [1] Καὶ ἐν ἡμέρᾳ εἰκοστῇ καὶ τετάρτῃ τοῦ μηνὸς τούτου
συνήχθησαν οἱ υἱοὶ Ἰσραὴλ ἐν νηστείᾳ καὶ ἐν σάκκοις· καὶ
2 κόνις ἐπὶ κεφαλῶν αὐτῶν. [2] καὶ ἐχωρίσθησαν οἱ υἱοὶ
Ἰσραὴλ ἀπὸ παντὸς υἱοῦ ἀλλοτρίου· καὶ ἔστησαν καὶ
ἐξηγόρευσαν τὰς ἁμαρτίας αὐτῶν· καὶ τὴν ἀνομίαν τῶν
3 πατέρων αὐτῶν. [3] καὶ ἔστησαν ἐπὶ [τῇ] στάσει αὐτῶν·
καὶ ἀνέγνωσαν ἐν βιβλίῳ νόμου Θεοῦ αὐτῶν· καὶ ἦσαν
ἐξαγορεύοντες τῷ Κυρίῳ καὶ προσκυνοῦντες τῷ Θεῷ αὐτῶν.

ἐποίησα, by inadvertence). | (18) *κατὰ τὸ κρίμα*] א' A, P (&c.?):—א* B, 55, *om.*

IX. (1) *καὶ κόνις ἐπὶ κεφαλῶν αὐτῶν*] Σ with 93 108; similarly (but with *σποδῷ* for *κόνις*) P (&c.?); but all except Σ read *κεφαλῆς* (for —*λῶν*):—all else *om.* | (2) *τὴν ἀνομίαν*] Σ alone:—all else plur. | (4) Θεῷ] So א* B:—א' A, P (&c.), *pref* Κυρίῳ.

SUPPLEMENTAL NOTES

ON THE ABOVE SYRIAC AND GREEK TEXTS.

SUPPLEMENTAL NOTES.

In the attempt to render back into Greek the proper names which occur in the foregoing extracts, much difficulty has been found, and certainty seems unattainable.

The usage of the LXX varies, even in treating one and the same name: sometimes it is reshaped by the addition of a Greek termination; sometimes it is merely transliterated (*e.g.*, for מנשה we find Μανασσή, Μανασσῆς),—and in such transliteration no definite rules appear to have been followed.

The Syro-Hexaplar version in its turn is similarly inconstant in its method of forming Syriac representatives for the names as exhibited in the LXX.

Semitic words do not readily lend themselves to be expressed in Greek letters: the differences between the Greek alphabet on one hand, and the Semitic (Hebrew or Syriac) on the other, stand in the way. The gutturals especially of the Semitic, which occur so often, are the main hindrance.—For *ḥeth* (at the beginning of a word), the aspirate sometimes stands in Greek—but it may also stand for *he*: or χ may be employed—but it more properly represents *kaph*. Still more difficult is it to deal with the peculiarly Semitic *'ain* (*'e*). It has no possible equivalent among Greek consonants, and its presence can only be denoted by a modification of the vowels of the syllable to which it belongs; but this is done with no uniformity. So the labial *vau* may pass not only into *υ* or *ου*, but into *αυ*, *ω*, or even *ο*.

Conversely, in the counter process of rendering into Syriac the names as they are found in the Greek, the difficulty recurs. The Syro-Hexaplar translator, in reproducing in Semitic dress the graecized names, is similarly hindered, and equally far from uniform. Sometimes he is content to transliterate, but with little consistency in his choice of letters; sometimes he seeks more or less fully to restore to the names their original Hebrew shape.

The present attempt, therefore, to recover the Greek forms which underlie the Syriac, is in many cases merely conjectural. There is not much guidance to be found in it from the Greek manuscripts of the LXX, which vary among themselves too much to be relied on. The practical rule followed in each case has been : among the Greek variants to select the one (if there be any such) which seems to come nearest to the Syriac, and to transliterate the Syriac into as close agreement with that Greek variant as it admits of.

When the Syriac fails to determine between two or more readings of the Greek, I have usually adopted that of cod. B; but in some places, when the immediate context shows signs of other influences, I have preferred to follow A, or the group of cursives (19, 93, 108 . . .) with whose text that represented by our Syriac had (as our Apparatus shows) a close affinity.

GENESIS.

XXVI. 26. For *νυμφαγωγός* = ܚܬܢܬܐ, *cf.* Judic. xiv. 20 (LXX [A] and Syr.-Hxp.).

Ib. I fill the gap in the MS before ܫܠܝܚ, by ܐܒܝ, to represent *ὀρχιστράτηγος* of LXX,—as 3 Reg. ii. 32 (LXX and Syr.-Hxp.).

27. The MS does not prefix ܘ (= *καί*) to ܐܢܬܘܢ (= *ὑμεῖς*), but leaves room before ܗܫܢܐ for either ܘ or ܕ (= *δέ*). I have printed [ܕ],—agreeing with *δέ*, which all Gr. write here. A stop is to be inserted before ܐܢܬܘܢ.

31. The reading ܡܚܐ (= *ὤμοσαν*, as most Gr.) may safely be accepted, though but imperfectly legible in MS,—in preference to ܡܚܐ (= *ὤμοσεν*, as E).

1 CHRONICLES.

I. 24. ܝܥܒܩܘܒ] *sic in MS*; but no doubt ܝܥܩܘܒ is intended.

II. 3. ܒܬ ܫܘܥ (= *τῆς θυγατρὸς* 'Ισανά)] The Syr. may as probably represent 'Ισουέ (see note on Gr. text, p. 37 *supr.*). If our

translator referred from his Gr. text to the Hebrew, which reads שוע (= ܫܥܚ), he might readily mistake it for the familiar* ישוע (= ܝܫܘܥ = Ἰησοῦς). But it is more probable that his ܫܥܚ is to be corrected into ܥܚܢ = Σαναν *or* Σουε of the LXX (A, *or* 19, 108).

7. ܥܟܪ ܕܐܝܬܪܝܠ ܡܥܟܪ ܒܢܝ ܚܕ] Here the Syr., in its rendering of Ἀχὰρ ὁ ἐμποδοστάτης Ἰσραήλ (LXX), restores the paronomasia of the Hebrew, עכר עוכר ישראל, which is unavoidably lost in the Gr. (as in the English, "Achar the troubler of Israel").

But this paronomasia in the Hebr. is effected by changing the name of the person here mentioned, from עכן (of Joshua vii. 1, &c.—'*Achan*) to עכר ('*Achar*) as here.—It was no doubt suggested by the words of Joshua (vii. 25) to Achan, מה עכרתנו יעכרך יהוה ("Why hast thou troubled us? the Lord shall trouble thee"); yet neither Syr.-Hxp. (which uses ܥܟܪ), nor Pesh. (ܥܟܪ) introduces the Syr. equivalent (ܚܕ) of עכר in that place. The rendering of the LXX is ὠλέθρευσας, which Syr.-Hxp. represents.—All Gr. codices read Ἀχάρ here: B (influenced no doubt by this passage) reads Ἀχάρ in Jos. vii. also; while A in both places adheres to the Hebr. (reading Ἀχάν in Jos., Ἀχάρ here).

Ἐμποδοστάτης, the LXX rendering of עוכר in this verse, in turn rendered ܡܥܟܪܢܐ by our Syr. (Pesh., ܡܥܟܪ), is a word found only in late writers, and very rare,—nowhere else in LXX. But the verb ἐμποδοστατῶ occurs once,—Judic. xi. 35 (as read by M N, and some mss, with slight variation,—and by A in a corrupt form),† where Jephthah's words to his daughter, את היית בעכרי ("thou art among them that trouble me"), are rendered ἐμπεποδοστάτηκάς με [*or* μοι]; and in Syr.-Hxp., ܐܢܬ ܗܘܝܬ ܒܥܟܪ.‡ Thus the Syr. at once adheres to the Hebr. in employing the root ܚܕ (עכר), and closely reproduces the Gr., by rendering as if ἐμπόδιον ἔστηκάς μοι. (Note that of the above three verbal nouns from this root, ܡܥܟܪܢܐ and ܡܥܟܪ stand for ὁ ἐμποδίζων, ܡܥܟܪ for τὸ ἐμπόδιον.) Thus

* The name is so written in these later Books.

† A writes εμπεποδεστατη και σεμνοτατη. For και, read —κας;—for σεμνο—, συ μοι, and omit the —τατη (repeated from before και), and the sentence, ἐμπεποδεστάτηκας σύ μοι is restored, nearly as in the other codices. See further in Field's *Origenis Hexapl., in loc.*

‡ See Skat-Rördam, *Libri Judic. et Ruth, in loc.*

the passage Judic. xi. 35, teaches us to understand here ܡܚܒܠܢܐ, ἐμποδοστάτης, as = ὁ ἐμποδὼν ἑστηκώς.

The verb ἐμποδοστατῶ is explained by the Lexicons as = ἐμπόδιον γίγνομαι, ἐμποδὼν ἵσταμαι, &c., and is cited from Diogenes Laert., x. 25 (οὐδὲν ἐμποδοστατεῖ). I find it also in a papyrus of B.C. 117, in the sense of "obstructing" (*Tebtunis Papyri*, 24, col. 3).

11. The *ribbui* over ܚܕ is a mere scribe's error, as in other cases in our MS;—see notes (Syr. text) on iii. 1, vi. 46, 47 *infr.* A like remark applies to the substitution of ܕ for ܡ, of which examples are noted under ii. 13, iii. 2.

16. Here, and *ver.* 17, as in the parallel, 2 Reg. xvii. 25, the Gr. gives Ἀβ[ε]ιγαία (all codd.); and similarly where the other Abigail is named (1 Reg. xxv. 3, &c.; xxx. 5; 2 Reg. ii. 2; iii. 3. But Syr.-Hxp. here (it is not extant in 1 and 2 Reg.), with the Hebrew (followed by Pesh.) in all these places, writes the final *lomad*.—Possibly the Gr. form of the name may be an early copyist's error, in misreading Α for Λ.

III. 5. Βηθσάβεε] In this place, and everywhere (2 Reg. xi. 3; xii. 24; 3 Reg. i. 11, 15, 28, 31; ii. 13, 18, 19; Ps. l. [li.] 2 [heading]) B writes Βηρσάβεε: A writes Βηθσάβεε in the first four places (in 2 and 3 Reg.); but in the rest and here, as B: so too א in Ps. l. (א is not extant in Reg., or here). Our version here writes ܒܬ ܫܒܥ (= θυγατὴρ Σεβά); as also 3 Reg. i. 11 (marg. [Symmachus]) and i. 28 (txt). The Hebr. is in this place בת־שוע (*cp.* ii. 3, *supr.*); elsewhere always בת־שבע. It can hardly be doubted that Βηρσάβεε, though so strongly vouched, is an early error, arising from confusion of the woman's name with the familiar place-name.

20. There is some Gr. authority for Οὸλ (see Parsons' note *in loc.*), and it agrees with the Hebr. אהל. It may be that the Syr. ܐܗܠ does not need to be corrected as suggested in note to p. 7; and that the Οοα of A and Ὀσά of B are corruptions due to the similarity of A and Λ (as in Note *supr.* on ii. 16).

2 CHRONICLES.

XXVI. 16. I have inserted ἠκηδίασεν, in place of ἠδίκησεν which all Gr. MSS and mss read here, as the word represented by the Syr. ܫܠܡ. My reasons for venturing on this emendation are as follows:—

(*a*) In the places (but six in all) where the rare verb ἀκηδιῶ occurs in LXX, it is uniformly rendered in Syr.-Hxp. by ܐܫܬܡܥ.

(*b*) The verb ἀδικῶ (which is common) is nowhere so rendered, nor would such rendering be admissible.

(*c*) The marginal reading ܐܬܚܒܠ, which is a proper and usual rendering of ἠδίκησεν, indicates that either our translator, or the scribe of our MS or of some one of its ancestors, knew ἠδίκησεν as a variant and recorded it as being suitable to the context.

(*d*) The resemblance between the two Gr. words is sufficiently close to account for the substitution of the familiar ἠδίκησεν for the comparatively unusual ἠκηδίασεν,—perhaps unknown to the scribe.

It is to be added that the verb ἀκηδιῶ fairly represents the verb מעל, which, followed by the prefix ב, expresses in the Hebr. of this passage the offence of Uzziah against the Lord in his irreverent intrusion, whereas ἀδικῶ is inadequate. No instance however of ἀκηδιῶ = מעל in LXX is forthcoming.—But the question here is not whether the LXX translator wrote ἠκηδίασεν here, but whether it was so written in the copy of LXX followed by his Syriac translator.

There are two (but only two) examples in LXX of ἀδικῶ = מעל,—(1) Ezech. xvii. 20, ἀδικίαν ἣν ἠδίκησεν ἐν ἐμοί (A Q with ⁜,—not B); and (2) Ezech. xxxix. 26, ἀδικίαν ἣν ἠδίκησαν. Note that in the former instance we have also a parallel (ἠδίκησεν ἐν ἐμοί) for the unusual construction of our marginal reading, ἠδίκησεν ἐν Κυρίῳ in the present verse. The dative after ἐν, following ἀδικῶ, properly expresses the *matter* in which—not the *person* against whom—offence is committed.—Possibly the two passages in Ezech. ought to be similarly emended by reading ἀκηδίαν . . . . . ἠκηδίασεν [—σαν]. But in both places the Syr. reads ܐܬܚܒܠ . . . . . ܐܫܬܡܥ.

XXIX. 31, 32. In these verses our translator distinguishes between ὁλοκαύτωσις and ὁλοκαύτωμα. The former he represents by ܡܕܒܚܬ ܥܠܘܬܐ (*vv.* 32 *bis*, 35 *bis*) = "completion of burnt offering," *i.e.*, the *act* of offering,—the latter by ܥܠܘܬܐ ܓܡܝܪܐ (*ver.* 31 ; xxx. 15) = "entire burnt offering," *i.e.*, the sacrifice offered. But in the earlier Books of Old Test. he is not careful to mark this distinction.

XXXIII. 3. ἄλση] Here, and throughout, the Syro-Hexaplar follows the LXX when it uses ἄλσος (as it normally does) to render the

Hebrew אשרה or אשירה,—whence the "lucus" of the Old Latin* and the Vulgate, and the "grove" of A.V.—Accordingly in this place ἄλσῃ is represented by ܒܝܬ ܓܘܠܠܐ [this use of ܒܝܬ is idiomatic],—*lit.*, οἶκον φυτευμάτων = φυτευτήρια ("plantaria," "plantations").

But it is to be noted that, whereas the LXX uniformly employ ἄλσος (not φυτευτήριον or ὕλη or δρύμος) in this peculiar acceptation, our translator—though in the earlier Books (Exodus, Judges—his Deuteronomy is not extant) he renders it as here by ܓܘܠܠܐ—in 3 and 4 Reg:, in every instance, substitutes ܚܘܪܫܐ. [The places are,—(*a*) Exod. xxxiv. 13; Judic. iii. 7; vi. 25–30; (*b*) 3 Reg. xiv. 15, 23; xv. 13; xvi. 33; xviii. 4; xxi. 3, 7; xxxiii. 4–15.] Even in 4 Reg. xxi. 3, which is parallel and almost identical verbally in the Greek with the verse of 2 Chr. we are now engaged on, we find ܚܘܪܫܐ instead of ܓܘܠܠܐ. There is no apparent reason for this change of rendering, which is contrary to the translator's habitual practice of uniformity. The noun ܚܘܪܫܐ denotes "a thicket" merely, whether natural or other; while ܓܘܠܠܐ rather implies "a plantation" (artificial), and thus may better express an ἄλσος dedicated to use in worship. But this consideration applies alike to all the places above referred to, and does not account for the variation from the latter to the former and back again.—In the Prophets, there is but one example of ἄλσος thus used (Mic. v. 13 [14]); and here Syr.-Hxp. has ܓܘܠܠܐ. Except in that place, the use of this rendering is found in no book in the Syr.-Hxp. after Judges, until we find it here in 2 Chron. We may reasonably infer that it was similarly used in the lost parts of this Book.—In 1 Reg., the LXX employ ἄλσῃ to render עשתרות (vii. 3, 4; xii. 10). Neither 1 nor 2 Reg. is now extant in Syr.-Hxp.; but the *Syr. Pecul.* of Masius testifies (*s.v.*) that his manuscript in 1 Reg. xii. [10],—and, we may infer, in the other places likewise—gave the rendering ܚܘܪܫܐ†.

The Peshitta renders אשרה variously, but nowhere as LXX and Syr.-Hxp.; in Exodus and Deuteronomy and the Books of Samuel and

* See Lucif. Calar., *De non Conv. c. Haeret.*, 221.

† The above facts suggest the enquiry whether the hand of a collaborator may not be traced in the Books 1–4 Reg. It is to be noted that our translator in his subscription to 4 Reg. specially acknowledges the "labour and care" of 'Mar Thomas, Syncellus of the Patriarch Mar Athanasius" (not improbably Thomas of Harkel), in helping him in the work (De Lagarde, *Bibliothecae Syricae*, p. 256, line 32, edn. 1892. See also *D. C. B.*, vol. iv, p. 1015).

Kings, by ܕܚܠܬܐ (= *φόβος or φόβητρον*, thence *σέβασμα*);—in Judges, by ܥܫܬܪܬ (= Ἀστάρτη); in 2 Chron. vaguely by such words as ܨܠܡ (= *εἰκών*), or (as here, strangely) by ܦܪܕܣ (= *πάρδαλις*(!)).

6. The rendering of our version, ܒܟܝܢܢܡ ܒܟܝܢܒ, = *ἐν γῇ* Βεεννόμ, represents the text of A; and is of course a corrupted form of the *ἐν γὲ* Βανὲ Ἐννόμ—the transliteration by which B endeavours to reproduce בני בני־הנם of the Hebrew ("in the valley of the Sons of Hinnom"). The present Hebr. text reads בן for בני here, and also (*q'ri*) in the parallel 4 Reg. xxiii. 10, where LXX has *ἐν φαραγγὶ υἱοῦ* Ἐννόμ.—The mistake by which *γέ* (translit. of בני) becomes the Gr. *γῇ*, is paralleled elsewhere in our version,—*e.g.*, *ver.* 14 *infr.*, where *ὅπλα*, as read in the exemplar used by our translator, and in some mss, takes the place of *οπελ* (*or οφελ*) = עפל ("Ophel") of the Hebr.,—A and B helping the transition by their *οφλα* and *ὅπλα*.

The tendency of the Gr. translator of Chronicles to transliterate as here appears in other cases,—of which the most notable is *φασέκ* (*or* —*χ*) = פסח, in these Books (see xxx. 1 *supr.*). Elsewhere we always find *πάσχα*,—except Hierem. xxxi. (xxxviii.) 8, where *ἐν ἑορτῇ φασέκ* occurs (probably interpolated, the Hebr. has no equivalent): Syr. always ܦܨܚ.

NEHEMIAH.

I. 1. The reading *τῇ βάρει*, preserved in this place (with slight variation) by mss 19, 93, 108, 121, is represented by the ܒܝܪܬܐ of our version; and may safely be accepted as the true text of LXX, disguised yet recognizable under the unmeaning *αβειρρα* (*ἀβιρά*) of A and B. In this place as in others (*scil.*, 2 Esdr. [canonical Ezra] vi. 2; Daniel [Theodot.] viii. 2; Esther viii. 14 [א′, 93*]), *βάρις* stands for the Hebr. בירה (Chald., בירתא), which noun Pesh. (except in Esdr. vi. where it omits) renders as Syr.-Hxp. here, by ܒܝܪܬܐ.

In this sense of "palace," *βάρις* has probably been adopted into the Gr. from the Semitic, as above. In secular writers, from Herodotus down, it is used to denote "a boat" of particular form: in some of later date, "a shoe."

II. 8. Our version here approaches closely to the text of א′, 19, 93, 108, which interpolate after *τὰς πύλας* the words *τῆς βάρεως τοῦ οἴκου*.

But as the words stand in our MS, they seem unmeaning,—[ܠܐܬܟ] ܕܫܥܪ ܕܒܝܬܢ ܕܬܪܥ, = [τὰς πύλας] τοῦ οἰκητηρίου τοῦ οἴκου. I have therefore ventured to assume that ܕܒܝܬܢ (= τῆς βάρεως, see last note) is to be read for ܕܬܪܥ,—so as to represent a reading, τὰς πύλας τοῦ οἰκητηρίου [*or* οἴκου] τῆς βάρεως,—nearly reproducing the words read (as above) by 19, 93, 108, and the corrector of א.

IV. 17. ܒܙܝܙ ܕܚܕܝܢ ܒܚܕܐ ܕܥܒܕܝ ܒܙܝܙ] Here our Syr. in its last three words (= ἐν ὅπλοις ὡπλισμένοι ἦσαν) represents a Gr. text which diverges widely from the Gr. of the LXX (καὶ οἱ αἴροντες ἐν τοῖς ἀρτῆρσιν ἐν ὅπλοις [*or*, ἔνοπλοι]); and the Gr. no less widely from the Hebr. original (והנשאים בסבל עמשׂים).

(*a*) The Hebr. is obscure: it is literally rendered, "and they that bare in the burden, carrying [*or*, loading]." But it appears that נשא (="to bear") with ב prefixed to its object, means "to take part in bearing" (of which construction, Ezek. xviii. 19, 20 *bis*; Job vii. 13, are examples). Thus the meaning will be, "They that (collectively) bare the burdens, each of them while carrying, [as he worked with one hand held a weapon in the other]."

But (*b*) the Gr. translator has taken the noun סבל with prefix ב to denote not "the burden borne," but "the instrument [pole, or thong] by which it was borne." As pointed, סבל has no such meaning, but it seems possible that with other points it might be so rendered, as the LXX must have understood it when they represented it by τοῖς ἀρτῆρσιν. The word ἀρτήρ is rare; but is used by a late writer of uncertain date (Josephus, distinguished as "Christianus") to express* the "staves" (בדים; LXX, ἀναφορεῖς, Exod. xxv. 12 (13),—again, διωστῆρες, *ib.*, xxxvii. 4) by which the Ark was borne.—So far, then, the LXX rendering can be accounted for; but the following words, ἐν ὅπλοις,—or even the variant ἔνοπλοι (of some mss, including 93, 108), are utterly remote from עמשׂים, which would properly be rendered φοροῦντες (or the like), or else ἐπιγεμίζοντες.—One is inclined to suspect that the LXX text is corrupt, that ἐν ὅπλοις is a dittograph for ἐν τοῖς ἀρτῆρσιν (ὅπλα being used in its primary sense of "implements"), and that the equivalent for עמשׂים has dropped out.

(*c*) The Syro-Hexaplar translator has been misled, apparently by this aberration of the LXX, into writing ܒܚܕܐ (= ἐν ὅπλοις) as

* *Hypomnesticum*, lib. v., cap. 3.

sufficient (see above under (*b*)) to represent ἐν τοῖς ἀρτῆσιν—for which latter word no equivalent may have presented itself to his mind. But we are still at a loss to account for his ܒܙܝܙܢ, unless it stands for ἔνοπλοι, which his exemplar may have read as an addition to, not a variant for, ἐν ὅπλοις,—so that the Gr. as known to him would be ἐν ὅπλοις ἔνοπλοι.

(*d*) The Peshitta agrees with LXX in its interpretation of בסבל, which it renders ܒܣܒܠ,—the noun being the same by which, in the above-cited places of Exod., it renders בדים, as does also Syr.-Hxp. in those places. But Pesh. avoids the error of LXX as to עמשׂים, which it renders with substantial correctness, but not happily, by ܥܡܠܝ, the same participle which it employs just before as = נשׂאים.

Inasmuch, then, as the Syr.-Hxp. translator, who no doubt had the Pesh. at hand, could have followed it in rendering ἀρτῆρσιν by ܒܣܒܠ, it appears probable that in his Gr. exemplar ἐν ὅπλοις was read for ἐν τοῖς ἀρτῆρσιν. This consideration tends to confirm the suggestion that his Greek may have read ἐν ὅπλοις ἔνοπλοι, as above, under (*c*).

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